بسم الله الرحمن الرحيم

In the name of God, Most
Gracious, Most Merciful

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A Word from Editor-in-Chief

Research is the vital stream of life in the realm of insight and science. Its dynamism leads to generation and expansion of knowledge borders and neglecting this area, makes knowledge sleeping and lifeless, and the first consequence of this sleeping is ignorance. In these very days, we are witnessing the modern ignorance, which roots in absence of sound and lucid research in different areas.

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International Multidisciplinary Journal of PURE LIFE with the aim of creating a situation for presenting articles by scholars and researchers around the world, is trying to improve the level of scientific researches in humanities and religions for expanding the relationships among researchers in humanities and Abrahamic religions.

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ORIGINAL RESEARCH PAPER

Differences in the Issue of Atheism Among the People of the World

Suzan Fahs[1]*, **Hassan al-Askari Mohammad Hussein[2]**

1. * *Student in Department of Dentistry, Faculty of Dentistry, The Open University, Walton Hall, England*, (*Corresponding Author*)

2. *MA in Department of Engineering Science in MedTech, Faculty of Radiotherapy, University of Applied Sciences Wiener Neustadt (FHWN), Wiener Neustadt, Austria,* Hassan.el.askeri.hussein@hotmail.com

ARTICLE INFO

Abstract

***SUBJECT AND OBJECTIVES*:** The difference between how people view atheism varies in the world, in the west, Atheism is seen to be a normalised topic which is accepted by many people whereas in the East, heavily criticised. The openness in western societies with the spread of free secular materialistic thought occurred after the Enlightenment period, has pushed people towards the concept of atheism, especially in the younger generation.

***METHOD AND FINDING*:** The East has much harsher rules when dealing with the influx of atheism where some countries believe death by execution is the solution. This pushed them to westernised way of thought where they began to fight Islamic beliefs, and of course under the support and protection of western regimes that they used as tools against Islam, many managed to flee their countries and go to the west as they consider that religion restricts and prevent them from achieving their goals, while atheism makes them free from all values and allows the achievement of freedom, without any restrictions.

*CONCLUSION***:** The Spread of Atheism in the Muslim countries stems from western atheism. It is thought that the increase of East atheism is due to cultural, intellectual, educational, psychological, political, social, and religious reasons and it is our duty as Muslims to find out why this is and how to solve it from the concept of Islamic beliefs the same way Imam Sadiq would by adopting a logical concept to convince the atheists during their theological debates and arguments. Due to their lack of evidence, it was not long before their theories were being disproved with one example being from the famous British philosopher Anthony flew was a strong advocator for atheism wrote a book called "There is a God" in the later days of his life.

* Corresponding Author:
Email:
malichehab@hotmail.com
ORCID: *0000-0002-2805-6730*

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Introduction

In this article, some points that will be mentioned range from:

- Definition of Atheism
- Agnosticism
- Reasons for the strong view on atheism in the west
- Different types of atheism in the west
- Role in exporting atheistic ideas to Islamic countries
- Atheism in the East
- Different types of atheism in the east
- Causes of its spread
- Impact of western ideology
- Solutions
- The fate of Atheism

Definitions of Atheism vary in the degree of consideration a person must put to the idea of Gods to be considered an atheist, "atheism in the broadest sense is an absence or belief in the existence of deities. Less broadly, atheism is a rejection of the belief that any deities exist. In an even narrower sense atheism is specifically the position that there are no deities".

Atheism is also distinguished from agnosticism: "who does not know or believes that it is impossible to know if a god exists". *(Cambridge Advanced Learner's Dictionary, 2003)*

Types of Atheism in the East and West

Allah said in his glorious book:

> *"So set thou thy face steadily and truly to the Faith: (establish) Allah's handiwork according to the pattern on which He has made mankind: no change (let there be) in the work (wrought) by Allah: that is the standard Religion: but most among mankind understand not". (Quran, 30: 30)*

Each human being is programmed to know Allah by "Fitrah", which may be defined as our nature or the way we were created; but the two main problems of humanity is the constant state of distraction from things other than Allah and the immersion of itself in sin which corrupts the human Fitrah.

Distractions and sin are two sides of the same coin, and both play a role in ruining our Fitrah and therefore distancing our relationship with Allah.

A cause of why so many people disregards their religious beliefs is due to the corruption of their Fitrah and therefore causing many to become atheists.

Furthermore, since there are many methods and reasons to disbelieve, many types and sections of atheism appeared over time.

Applying Empson's methodology, John Gray examine 7 kinds of atheism:

- The so-called "new atheism" contains little that is novel or interesting.
- Secular humanism
- There is the kind of atheism that makes a religion from science.
- There are modern political religions from Jacobinism through communism and Nazism to contemporary evangelical liberalism.
- There is the atheism of God-haters such as the Marquis de Sade.
- The atheisms of George Santayana and Joseph Conrad, which reject the idea of a creator-God without having any Piety towards humanity.
- There are the mystical atheism of Arthur Schopenhauer and the negative theologies of Benedict Spinoza and the early twentieth century Russian Jewish

Leo Shestov, all of which in different ways point to a God that transcends any human conception. *(Gray, 2018: 7-8)*

However, the "Seven Types of Atheism" is not an exhaustive list of all kinds of atheism in the world. John Gray explains the different methods of disbelieving in God especially focusing on the New or modern atheism which is represented by the Four Horsemen authors:

Richard Dawkins, Christopher Hitchens, Daniel Dennet and Sam Harris. They assume that religion was an obstacle to the development of science publishing several books on the same subject criticizing religion and promoting atheism.

On the contrary, Professor Ward, who is a champion of the compatibility of science and religion, argues that the views of many new atheists such as the Four Horsemen are flawed and fail to meet their own criteria of rationality.

"New atheists condemn religious beliefs and contend that such beliefs are destructive to human life and lacking any basis in reality".

He also said that their "comprehension of the scope and limitations of science is poor, as is their understanding of religion and its greatest thinkers". *(Ward, 2009)*

As well as critiques the theory of new atheists stating that it is nothing more than a repackaging of all the old anti-religious philosophical arguments.

Another type of western atheism which John Gray disregards is: Agnostic atheism.

Weak atheists emphasize one's lack of belief in gods unlike agnostic atheists which highlight that one does not make any knowledge claims and how usually the lack of

knowledge is an important factor in causing lack of belief.

Furthermore, Agnostic atheist is arguably a label which applies to most atheists in the West today.

Where atheists and agnostics are pushed to expand and diversify their ranks as secularism grows.

We must also take into consideration of atheism that exists in our Arab and Islamic countries stemming from the west which is caused by the intellectual ideology that entered our Islamic countries by western colonization furthermore the cultural invasion succeeded in attracting a good number of Muslim youth and affected their thoughts due to their lack of base knowledge and understanding causing them to imitate the western way of thinking and they follow their ideals.

This can be the case with most types of atheism where they always originate in the west and spread around the world.

The Reasons for the Spread of Atheism in the East and West

Before we mention the reasons for both, it is necessary to refer to what Abd al-Rahman Badawi mentioned in his book "from the history of atheism in Islam", he said:

> *This explain to us the secret that atheists in the Arab spirit all rejected the idea of prophecy and prophets, and left divinity, while atheism in other civilizations were about the denial of Gods existence. (Badawi, 1993: 5)*

He states the origins of atheism which is an extension of the new atheism that has become a global complex phenomenon containing several reasons which are not necessarily religious.

In addition, they can be intellectual, political, cultural, educational, social, and psychological as well.

The first and most important reason is the introduction of superstitions by the European church and considered as religious beliefs, Richard Dawkins referred to this as he said in his book Outgrowing God:

> *How much of what we read in the Bible is true? How do we know anything in history really happened? (Dawkins, 2019: 16)*

John Gray also mentioned this in his book Seven Types of Atheism and said:

> The real conflict is not between religion and science but between Christianity and history. *(Gray, 2018: 14)*

He also said:

> *Atheists attack Christian values because they are changeable and often contradictory. (Ibid: 20)*

If we go back to the first century world when the distortion of the Bible and the introduction of lies by Paul the Apostle happened, in which the power of the clergies in the church helped establish many superstitions, where they were considered as religious beliefs to pursue further power.

These factors therefore helped push scholars and thinkers in the 17th century which was known as the "Age of Enlightenment" or "The Reformation".

This followed the scientific revolution when Copernicus published his book about the rotation of the earth and faced a violent reaction from the clergy in the church.

Towards the end of the 18th century, we saw a violent explosion of secularism and atheism in the French revolution as well as materialism developing into a philosophy which gained a following that has continued into the present day.

In this century atheism has appeared in Europe as an integrated idea which David Berman has called "Avowed Atheism". *(Berman, 2013)*

This serious intellectual campaign against religion by the secularist movement extended into the nineteenth century which was considered as a "Century of movements of Rationalism, Freethought and Liberalism" and which was also a time of great transformation in all spheres of life.

These factors had a negative profound effect on religion that led to the belief that religion stands as a barrier to all forms of scientific and civilized progress.

Also, that turning to atheism and abolishing religion is the best and correct way to develop and liberate human beings from restrictions.

Another reason John Gray mentioned at the end of the first chapter of his new book "Seven types of Atheism" in which he concludes that:

> *"The organized atheism of the present century is mostly a media phenomenon and best appreciated as a type of entertainment". (Gray, 2018: 23)*

The widespread use of social media has further contributed to the awareness of atheism and has affected many of the youth's religious beliefs through its constant promotion and praise towards them.

This caused many to start to compare and question their ideas and views leading to sceptising their thoughts,

which meant that most are left with unanswered questions due to their lack of knowledge and insufficiency of resources around them resulting in them resorting to atheism.

Reasons of Atheism in the East

Atheism is not a modern concept rather it has ancient roots starting from Ibn al-Rawendi who questioned prophethood, rejected Abrahamic religions and heavily criticized the Quran.

Other people such as Ibn al-Mukaffa or Abu Bakr al-Razi were also in the same boat. This however was a small fraction compared to the number of atheists nowadays.

The reason of the growth in the popularity of the new atheism in the East during the first decade of the twenty first century was due to:

- The west in their war against Islam started exporting atheism to our Arabic and Islamic countries in order to attract the largest possible number of youths to their side and influence their way of thinking to a more westernised ideology which were then used as tools against Islam.

- The openness of our countries to Western cultures and the replacement of religion by secularism that emerged after the French Revolution and infiltrated most of our Islamic countries. This increased the number of atheists especially in the younger generation where they would copy the west in their ideals, referred to by the write Mohammad Nasser in his book Atheism as he said the intense fascination with the social and political

success produced by experimental sciences and societies liberated from the dominance of religions.

However, in the third world countries, they suffer from poor living conditions and societies cause them to question the validity of God and wonder why he is not helping them.

This questioning of God's existence was normalised due to the infiltration of western thoughts into our culture. *(Naser, 2019: 229)*

- The exportation of atheist books to the East, especially Richard Dawkins' book "The God Delusion" which was published in 2006 and is considered as the Bible of atheists. It has been translated into more than thirty languages in the world therefore having a huge impact on the minds of young people.

- Translating atheism books into Arabic and disseminating them among Muslim youth and with the western countries embrace and encouragement towards these translators and supporting them through various ways. Helped to spread and normalize the idea of atheism which was not accepted before in the Eastern countries and further making more youths disagree with their former beliefs.

- After the attacks on September 11th, European countries attempted to delude Islam as a religion of violence depriving people of enjoyment, therefore making

more people have a negative impression of Islam and therefore resorting to Atheism which is labelled as more open and entertaining.

- Suffering, recent wars and famines in the middle east has also helped to contribute to a larger number of atheists due to the belief that if God were real then there would be no suffering and inequality in the world.
- Another reason for this is due to facing questions of atheists with repression, intimidation and violence which has led to some reaction and aversion from.
- religion which can be seen through some Arab countries in where atheists are treated more fatally than others where they can face long prison sentences, exilation and others threatened with execution.

- Furthermore, another cause of this is through the wrong upbringing of children and the absence of a religious environment which helps to lead to a loss of religious knowledge and pushes these youth to resorting to atheism.
- Another key factor behind the emergence of new atheism is the revolution in global media, especially the dramatic use of the internet and the press, in which atheism is seen as having a large, significant positive effect on one's life where it helps to lead to a larger freedom of speech and actions. Therefore, attracting more people towards this belief. *(Masterson, 1971)*

Solutions

Allah says in his Glorious Book:

> *"Those who listen to the Word, and follow the best (meaning) in it: Those are the ones whom Allah has guided, and those are the ones endued with understanding".* *(Quran, 39: 18)*

The first way in which atheism can be "solved" is evident through the actions of Imam Sadiq where he would listen carefully and show respect to the opposing side and take into consideration the reason behind their thoughts.

Such as how he was very careful with his words and to not label them as infidels.

Therefore, scholars and educators should have open discussions and debates with atheists where they can have any doubts or concerns cleared up. *(http://www.imamreza.net/old/eng/imamreza.php?id=8621)*

It is vital that even if we have disagreements, we should always have a degree of respect towards them while also keeping a close eye on their actions.

Also, parents and guardians should be able to raise their kids on the right beliefs and educate them in a moral way by answering any questions that might be thrown at them.

As well as ensuring that their kids are surrounded by a good group of friends in a safe environment so they could thrive and make better decisions.

Islamic scholars and educators hold a role in also forming communities for youth awareness and educating them with all the Islamic religious ethics to keep them interested and up to date which will strengthen their religious beliefs in the long run.

Scholars should write books that refute the suspicions of atheists. Such as people like

Alister McGrath who wrote books to reply to heavy atheist believers.

The main book off his was called: "The Dawkins Delusion" where in response to Dawkins he said:

> "It is clear that a response of some sort is needed to the God Delusion, if only because the absence of one might persuade some that no answer could be given". *(McGrath and McGrath, 2007: 11)*

The Fate of Atheism

Atheist philosophers and scientists believed that science clashed with their faith in God and as they went further down the line, they realized that religion and science go hand in hand causing their atheistic beliefs to fade away.

One example is the English philosopher Antony Garrard Newton Flew who changed his mind after spending more than fifty years establishing atheism.

In the end he had to admit that indeed the universe has an almighty God and atheism was an empty theory. He claimed that he was following the trails leading him to believing in the existence of a God as he says:

> *"Since this is a book about why I changed my mind about the existence of God". (Flew, 2007: 27)*

He said that when he found out about the existence of God, it shook his foundations at its core stating that "it was a journey of the mind and not a journey of faith".

Three years before his deaths he issued his book "There is God" which meant his past work consisting of around 30 books about philosophical research all went to waste as he said:

> *"I now believe there is a God". (Flew, 2007: 25)*

Another example was from the great philosopher in the west, a French physician and historian called: Gustave Le Bon. In his book: "The Civilization of the Muslim Arabs", he stated:

> *"The civilization of the Muslim Arabs has introduced the brutal European nations into the world of humanity, and that the university of the west did not know any scientific resource for them except the works of the Arabs, they are the ones who civilized Europe is material, intellect and moral, and history does not know a nation that produced what they produced is reasonable".* *(Le Bon, 1974: 276)*

Richard Dawkins who is usually labelled as an "outspoken atheist" also in his book: "Outgrowing God" said: Now a few more names for people who don't believe.

There are many who prefer to avoid the word "atheist", some simply say: "I don't know, we can't know".

These people often call themselves "agnostics" and some of them think it's equally likely that God does or does not exist. *(Dawkins, 2019: 11)*

Richard Dawkins in his book: "Outgrowing God" Also said:

> *"when people say there are atheists, they don't mean they can prove that there are no gods. Strictly speaking, it is impossible to prove that something does not exist. We don't positively know there are no gods".* *(Dawkins, 2019: 13)*

During one of his interviews with the

Archbishop of Canterbury he told us he prefers to be seen as agnostic rather than an atheist despite being one of the strongest advocates for atheism stating, "I can't be sure God doesn't exist", due to the fact that he couldn't logically prove whether a god exists, so he took the agnostic position.

From here we see that atheism is not based on reasonable or logical theories rather, atheism is nothing but a set of psychological complexes, due to insufficient evidence.

This therefore explains the decrease in the atheists among the years in where the Pew Center estimates that the percentage of atheists will decline from 16 percent of the total population of the globe today to 13 percent, despite the increase in their total number from 1.17 billion in 2015 to 1.2 billion in 2060, and in contrast, the number of believers in general is expected to reach 8.1 billion people by 2050.

Conclusion

Allah has bestowed countless blessings upon us with the most important blessing of all being Islam, the religion of Fitrah. This human nature has two separate paths: Good and Evil.

Pure Fitrah leads human beings to recognize that there is a creator for our universe, while one whose fitrah is polluted (Atheists) deny the existence of God which raises a certain question-why do our youths always end up with an atheistic point of view.

We have a great treasure such as the Holy Quran and teachings from our Prophet Mohammad and his Ahl al-Bayt which protect our Fitrah from being corrupted and guide us to the straight path (siraat al-Mustaqim) but even

then, many of our Muslims turn into Atheists.

The main reason is due to the west with their cunning tricks that infiltrate our Islamic societies to control the minds of young people and make them under their power and eliminate Islamic belief by influencing turning them away from Islam.

From here, we as Muslims should stand up to this ideology that is corrupting the mind of our youth through manipulation while also addressing any problems or questions that might come our way.

We should also be very open minded when engaging in a discussion against atheists and try to see how they approach things so we can effectively change their point of view and bring them over and help them achieve a purer Fitrah.

Through this we can help to ensure a lower amount of our youth resorting to atheism where we can tackle all their misconceptions peacefully and strategically.

As well as attracting more people to Islam when they see how we calmly address ideologies and questions that contradict our beliefs unlike in other Arab countries in where people with such thoughts are shut down.

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AUTHOR BIOSKETCHES

Fahs, Suzan. Student in Department of Dentistry, Faculty of Dentistry, The Open University, Walton Hall, England.

- ✓ **Email:** *malichehab@hotmail.com*
- ✓ **ORCID:** *0000-0002-2805-6730*

Hassan al-Askari, Mohammad Hussein. MA in Department of Engineering Science in MedTech, Faculty of Radiotherapy, University of Applied Sciences Wiener Neustadt (FHWN), Wiener Neustadt, Austria.

- ✓ **Email:** *Hassan.el.askeri.hussein@hotmail.com*
- ✓ **ORCID:** *0000-0003-2599-4366*

ORIGINAL RESEARCH PAPER

A Critical and Analytical Approach to the Relativity of Religious Knowledge

Naima Reggad[1]*, Dr. Mazen Mohammad[2], Bashaar Asad[3], Abdollah Sulayman[4]

1. * *MA in Department of Water Resources Engineering, Faculty of Engineering, California State University, California, USA,* (*Corresponding Author*)

2. *Lecturer in Department of Philosophy, Faculty of Literature and Humanities, Shahid Beheshti University, Tehran, Iran, Mazenmohammad@ymail.com*

3. *BA in Department of Islamic Studies, Faculty at Principles of Religion, Bilad al-Sham University, Damascus, Syria, asdbshar862@gmail.com*

4. *BA in Department of Islamic Studies, Faculty at Principles of Religion, Bilad al-Sham University, Damascus, Syria, abd.soliman12@gmail.com*

ARTICLE INFO	Abstract
	SUBJECT AND OBJECTIVES: The study of human existence from its inception as an individual element to its development of the most complex forms of civilization and society is inseparable from the theory of knowledge; and how that human was through knowledge, was able to fluctuate on earth; to present great experimental models in his movement and history. just as the level of knowledge presented by man during his lifetime was not limited to a specific dimension, so we find that sometimes he focuses on the world of sense or the imagination or the abstract, and sometimes he gives importance to his thought and knowledge or makes it subject to another force. *METHOD AND FINDING*: All these different directions were a hostage to circumstances and conditions that a person went through. The cognitive nature of the human being bifurcates us in our search for relativism in knowledge to address the most intellectual trends that have been born or not; at least, it is influenced the emergence of the relativistic concept in knowledge.

CONCLUSION: However, this does not mean that limiting the study to these directions is complete and complete restriction, at all; But we focused on schools that we think that have priority in the search and highlight them, which will be as follows: Kantianism, historicisms, skepticism and existentialism, and then put these trends to the test analysis to show the wrong point in knowledge between the relative between the linkage of intellectual schools.

* Corresponding Author:
Email:
naima.reggad@gmail.com
ORCID: *0000-0003-3781-1811*

NUMBER OF REFERENCES	NUMBER OF AUTHORS	NATIONALITY OF AUTHORS
25	4	(USA, Syria)

Introduction

We must agree on an important thing before we enter the core of the relativistic theory of religious knowledge, which is that since the end of the nineteenth century, which declared the beginning of the Arab Enlightenment until today, the main concern of thinkers and modernists has been the advancement of the Arab nation and the removal of the dust of ignorance and its backwardness, which is the common goal of all their contemporary scholars of Muslims and Christians.

Although there were many intellectual trends that they took to achieve their goal from Marxist thought to positivism and existentialism, and from the exclusion of religion from society to historical and other points of human thought, despite the diversity of the keys to the solution; but all

contemporary thinkers from the era of Mohammad Ali Pasha to his history have they agreed and their books stipulated that there would be a renewal in the religious discourse and a re-reading of the religious heritage so that the old heritage would not continue to play the role of shackles that restrict any movement and progress that could be played by the Arab Islamic nation, so several propositions came, including the exclusion of religion. *(Ref: Project of "Zaki Naguib Mahmoud" and "Sadiq al-Azm")*

As a solution that resembles to some extent the Western Enlightenment movement in the fourteenth century -we do not want to go into details now- including relativism of religious knowledge, which does not oblige us to deal religiously with the different facts that were subject.

In each stage to special circumstances and conditions, and what is followed by this thought, whether we like it or not, from the adaptation of the theory in favor of human benefits, and its deviation from its path and goal, all of these projects were in opposition to the Salafist or fundamentalist project that saw mixing up the papers of history and neglecting the chronological stages and preserving the nature of religious discourse without any change; *(Tizini, 1997: 34)* whatever the conditions and circumstances, including at the time.

Research Terminology
1. Knowledge
Knowledge in the standards is the stillness to the thing, and the stillness here in the sense to rely or against barbarism, like when we get the knowledge of something, we don't fell repulse from it.

Here, and in this sense, it clarifies the truth and nature of knowledge. *(Ibn Faris, 1979, Vol. 2: 121)*

The occurrence of knowledge is necessary from the connection between things, as it arises from a connection and encounter between the perceived self and the perceived object, so that it is the fruit resulting from this contact and convergence. *(Madkour, 1983: 186)*

2. Historicism
A philosophical doctrine that adopts the idea that every truth develops historically and is interested in studying facts through their historical conditions. *(Arkoun, 1996: 139)*

3. Relativity
Relativism of knowledge, composed of two words first, a relativism comes from the ratio and relativism, ratio must

be between two things, or as the philosophers say it is the rhythm of the attachment between two things.

For example, knowledge is the perception and perception of things. If we put these two words as one term, we conclude that there are two matters between them, which is the knowledgeable person and the known subject.

The other matter is that this knowledge is attributed to this knower, which indicates the difference of knowledge from one person to another. *(Saliba, 1982, Vol. 2: 464-466)*

4. Existentialism

A philosophical current calling for the authenticity of man was founded by the Danish philosopher Soren Kierkegaard, *(Badawi, 1980: 20)* the bearers of this thought move away from the issue of pure reason, to the fact that man is truly present, free, chosen, and active. *(Bayat et al, 2002: 31)*

Foundations of Relativity of Knowledge

Restricting religious knowledge to a level that does not exceed a specific period of time or a special geographical framework, or what is known as linking religious knowledge to the temporal dimension that leads us to distinguish between relativism and the launch in knowledge, so what is this relativism expressed here and what are its foundations?

Finding the boundaries and framing scientific and cognitive issues in an accurate and correct manner is what brings us to the depth of these issues, and thus approaches them scientifically, theoretically and ontologically, in a way that ensures their study according to a sound cognitive structure that shows their dimensions

and structural formation, and this issue that we are dealing with in this article is not excluded from this rule, and perhaps the results drawn from the nature of the theory of relativism of religious knowledge indicate the extent of the importance it has on the practical level, not to mention the theoretical and conceptual research of it.

Here we highlight the most important results of this theory after addressing the principles on which it is based, and then discussing it scientifically, and let us start with the foundations of relativism of knowledge.

Kantian Knowledge

It is not possible to go into the midst of epistemology and the structure of human knowledge without studying the Kantian thought, which Abd al-Rahman Badawi expresses the

greatest philosophers of the modern era. *(Badawi, 2008, Vol. 2: 269)*

Kant, who is considered in the full sense of the word the beginning of a new intellectual phase through his epistemological philosophy, where he built the epistemic system in a way different to his predecessors, such as Descartes and his ilk who had researched realism.

Based it on the fact that reality is originally a raw material that can be understood from the way tribal issues these issues are what give reality to reality, create knowledge about it, and even accept it completely according to the system of these tribal issues implanted in the human element, and the strength of these issues also stems from their ability to establish total rules and move from mono experience to the structure of the general law that Reason

depends on it to understand reality as a whole, and this means that is, acceptance of experience on the one hand, the possibility of accessing this knowledge that Kant took a middle ground between those who possess the originality of experience and idealism.

So he was not purely experimental; because he not only acquiesces to what is dictated by partial experience only but aspires to reach the universal rules that produce knowledge in addition to experience, and he is also not purely idealistic; because he does not refuse to neglect reality, by accepting what is behind the mind; but it is worthwhile to pause at the idea of time and space as real elements in the formation of spheres of human Kantian knowledge where it is considered that the two main components of the creation and generation of knowledge.

In other words, how can tribal Kantian issues make scientific law and build the epistemic world?

This is a question that some dealers of Kantian thought did not find a refuge from. *(Kant, 2017: 6)*

In the appointment of the general vein of knowledge of the nature of Kant and bowed understand this occurrence mechanism has to be the highlight of the knowledge sections; but rather sections of Kantian knowledge, namely sensory knowledge and metaphysical knowledge, and factors enter what is known as the concepts of time and space as well as Kantian statements, and which is considered to simulate the mentality of the categories Aristotle's external, where these Kantian sayings read the external reality

according to their pure data without direct interference from the subject "the external thing".

Also, Non-interference is what gives the mind the independence in giving judgment and not surrendering its neck to the outside until it determines these judgments and this is the secret behind the saying in Kantian relativism, or in expression.

Another Kant introduced the sayings of Aristotle; but with his own method and structures of knowledge, *(Foroughi, 2009, Vol. 1: 458)* which can be shown sequentially as follows:

1. Sensory Knowledge

The things that fill the universe that form the subjects of sensory knowledge that rise from, inter alia, experience and therefore it is necessary to differentiate and we read the thought of Kant's knowledge of foreign things "Menon" and

the intellectual product in our minds "Phenomenon" , and regardless of what is meant by this distinction In any sense, frankly, Kant passes a kind of cleverness to this idea to refer to the issue of multiple readings of reality in the sense that Said, for example, took a concept about something external that differs from the concept that someone else took away from the same thing, and as we said earlier this is what opened the door wide for a large sentence among the questions:

If you do not say critiquing Kantian thought as a whole, as we will refer to later in this article, God willing, and for this perceptual knowledge of external things to happen to Kant, this must be a group of things , or we say that his sensual knowledge is made up of:

- External topic
- An element of time and space
- Sayings

In order to present the nature of sensory knowledge in Kant, the following must be noted:

➢ Although the role of self-knowledge creation when some philosophers of Muslims and its centrality in reading external reality; but this role is not completely independent from the external topic; but not beyond the role of the role of the mirror that reflects through the external splendor facts on the human psyche board; *(Samih, 2004: 398)* But the role of the "self-mind as a force of self-forces" presented by Eckhart not simulates reading this at all; but makes self-perceived external theme "perceived" two sides independent in every sense of the word and communication between them only and only sponsor by making the mind capable of forming knowledge according to the tribal tools it possesses that enable it to do so.

Therefore, the first foundation of Kantian knowledge is independence between the perceiver and the perceiver, and from this standpoint, it is possible for Kant to read reality in multiple readings that differ according to persons. *(Kant, 2017: 46)*

➢ Kant makes no secret of the extent to which he was influenced by humankind[1] And how

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1. A: I frankly admit that it was David Hume's alarm that severed me years ago from my domestic coma and gave my research in theoretical philosophy another point.

this thought formed from a turning point within Kant; but Kant did not remain confined to this purely experimental thinking that makes the soul a slave to external experience and an arena in which its horses run; but rather a space for making general laws and universal rules that Hume was unable to accept. Kant arranged in his knowledge a set of issues he called tribal issues through which he could transform experience into a general rule, which would make his knowledge rational.

➢ Kant mediated, or in other words, his combination of the authenticity of experience on the one hand and idealism on the other hand, making the light on his ideas as the origin of relativism in knowledge.[1] What a divorced on his idealism transcendental idealism "Transcendental idealism" this relativism has been noted by some who have read Kantian thought as a summary of its sensual knowledge, *(Cobblestone, 2010: 296)* which in turn distinguished Kantian knowledge from others such as Cartesian or what we see from his criticism of Leibniz and Wolff. *(Ibid: 268)*

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1. The difference between Kant and the idealists is that Kant accepts the external existence as a reality and the basis of mental judgment, while idealism tends to confine knowledge to ideas rather than things, *(Ref: Kant, 2017: 45; Badawi, 2008, Vol. 2: 439)* which Kant expresses it by launching human knowledge from experience.

➢ What constitutes the sensual knowledge is an experimental factor in man Kantian The external thing which is considered the material and the object of knowledge which is formed with time, place and categories[1] that receive material and visualize it according to its own requirements, human concepts and ideas that are not required to conform to the external reality. *(Kant, 2017:46)*

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1. It must be known that the nature of the elements of time and place, as well as the categories, is a mental nature that exists in man and does not come with it through experience. This is the reason that led Kant to divide knowledge into dimension and tribalism, as he repeatedly expressed in his book Pure Reason the reality of time, place and mental statements.

2. Metaphysical Knowledge

The development in the field of philosophical thinking and theorizing from ancient times to Kant contributed to the emergence of Kantian philosophy as long as the concern was the benefit of humanity in laying foundations with the pain of his theories as he states in the introduction to his book by Francis Bacon, reflecting the nature of philosophical thinking that transcends the question of the individual and the question of nations. *(Ibid: 23)*

Perhaps the most prominent of these new ancient monuments discussed in philosophy is the metaphysics dealt with in many ways are:

➢ In proposing issues of metaphysics in Kantian thought, we must look at a triple view of the science of metaphysics, which are issues, method, and goal.

Among the most important topics and issues that Kant gives an important focus in metaphysics is God, freedom and immortality. *(Kant, 2017: 47)* Tastiest my goal this treatment of the problems following the dogmatic curriculum[1] in this regard[2] and here we find ourselves on the necessity of understanding the nature of tribal and posterior knowledge because it takes its nature in dealing with the sensory world and the metaphysical world where tribal knowledge is absolutely independent of experience without implying that there is no relationship between tribal knowledge and experience. It can be said that Metaphysics sits in the arms of tribal issues; *(Kant, 2017: 52)* And as for dimensional knowledge, it comes after experience.

➢ The question about the formation of tribal rulings is the basic problem of the theoretical mind in charge of metaphysical research in Kant, and the answer to this question is a limit to the day.[3]

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1. Kant believes that the dogmatic mind works in questions of metaphysics confidently without noticing the error that the mind can encounter. *(Kant, 2017: 47)*
2. The dogmatic approach is a method of inference that is possible to exist, and this is what Moses Wehbe chose in his translation of a set of terms that he put for the book. *(Ref: Wehbe, 2015: 13)*

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3. For Kant, Hume's fundamental mistake was his rejection of the ancestral principle, which is the principle of causation.

To demolish the pillars of metaphysics, *(Kant, 2017: 52)* the presumed solution to this problem is the possibility of the theoretical or pure mind to establish such sciences which, in addition to the metaphysics of sports and pure natural science, are included.

➢ Kant's metaphysical study is situated between two divisions that addresses the question of the metaphysics realization between necessity and its independence as a science. *(Kant, 2017: 52)*

These are the main two sides, and in this differentiation, in fact, the positioning of many of Kant's critical ideas and the influence of Hume on him and his criticism of Hume, Libietis and Wolff, all this stands behind the importance of tribal issues.

For Kant in other words that the contradictions that science causes by metaphysics does not mean that we overlook Ankh.

And the strong and even unbridled excitement of human beings which touches the door of his mind to answer the great existential questions centered on the universe, the height and the possible, and God makes the urgent need for us to have such knowledge.

Criticism of the theoretical mind that carries metaphysics and its control and not allowing it to fly the absurd here and there.

Kant and Knowledge

In his scholarly career, Kant presented wonderful forms of knowledge and critical philosophy that were truly a

point of global intellectual transformation, where his knowledge is divided into sensory and metaphysical knowledge that a person obtains after the experience with external reality.

External things are subjects that raise in the human mind a special pattern of knowledge based on the categories Kantianism and the elements of time and space, and the nature of this knowledge is changing from one mind to another as a result of the change of cognitive elements from one person to another, and from here the issue of epistemological relativism emerges very clearly.

As for metaphysical knowledge it is knowledge completely independent of experience and not subject to it; but it has a kind of connection with it and is considered the theoretical

mind or the pure mind is the field and area of this type of metaphysical knowledge; but this field is full of contradiction and suspicion, except that the necessity of its existence and its demand from man has made metaphysical issues.

Present throughout history and from here it is necessary to solve these problems that this science faces, and the best way is to set controls for it so that it controls and does not create for human knowledge any problems that may arise because it liberates it from the element of experience and this for regulations that must constitute a special science, this science is the refutation of the pure reason.

Historical and Historicism

The historical doctrine enemy of naturalism as the likes of Karl Popper called and enter

the difference between the historical and historicism, or which routes to historical doctrines features, and sleep a say that the doctrine of historical since the founding of this theory is based at least on the reality is the crop history and historical movement is intended to reality all facts, including human nature, religion and morality, a reality that doesn't have virtue of proverbs, even if the cases were similar to another era do not have the same of a referees and qualities of every history of his own elements and its provisions for based on this reading, the meaning of generalization and making judgments about cases that we see are similar or that we think we can create similar is negated, based on this reading, to be included in previous rulings for other eras. *(Popper, 1959: 15-16)*

Even if such assumptions, ie the search for historically similar situations, are necessary for human life, they are not fixed and we must accept them as determined by the historical doctrine.

The lack of similarity and inconsistency in historical models avoided the use of the empirical approach that does not object to the issue of generalization. Beyond the limits of time and space; Therefore, we find that according to the historical doctrine it is difficult to predict what will happen in the future in historical and not subsequent periods; however, Popper in his presentation of historicism refers to two important issues:

> *The Essentialism doctrine that strips things from their special symptoms so that the concerns remain true at all times,*

and the systematic nominative that focuses attention on the characteristic of an object and how it is present among things. (Popoer, 1959: 38-39)

This statement from Popper constitutes a real leap over ordinary historicism.

And to apply this view, it is not possible to separate each of the components of each era from its own history.[1]

It is a collection of human facts, not a view of events, *(Laroui, 1997: 16)* and should focus in this a doctrine on human rights or only the central focal point for industry history, and it does not make

sense here to the absentees and the unseen and its involvement in the events and the meaning of the illusion and myth of history as well as industry, *(Arkoun, 2005: 47)* But the human industry reality will cover everything including this means speech that the real existing, concrete, the external framed time and place, that time, which means changing what is meant by the word meaning any change was the integration or slush of the maturity of the demise and etc, and the place is the geography of the event that limits the circle of its realization and existence.

If these components, or rather we call them existential facts, and everything that enters into it are variable, then the concept removed from them will be variable and not fixed at once, for man and his relationship to nature.

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1. In fact, there has been a lot of talk about historicalism and historicism and the extent of its connection with existentialist or Comontian philosophy and what each of these concepts and terms mean, but I do not bifurcate the topic, so I used both terms in one sense.

For example, religion, or himself is a controlled relationship by the modernity of time and place, history is not those facts that we tell and narrate; but history is the existential movement that brings everything and creates relationships between everything.

So here we are in front of an environment of time and space, radically different from the environment of Kantian time and place or philosophical time and space, or the legendary one, which connects the research of the historical doctrine with our research in this article, that the concepts and judgments that arise from religion are hostage to time and place; this is because religion in itself is a newborn and the son of history.

So its concepts and rulings cannot be generalized through the ages; but rather it cannot be carried out simultaneously without the time; but we must pay attention to an important issue, which is that the fact that religion is set by God or by man does not change the concept of the historical principle that gives a time frame Spatially of things, it is sufficient in the research that the thing be present in order to be covered by the historical view.

Data of the Historical Doctrine
1. The Centrality of the Human being

A metaphysical view by which we review the past is sufficient for us to understand the fact that the history that reached us is not a matter of events that reflect to us things that happened here and there, as much as it is a development resulting from the individual or social movement of man, and this means that this scientific, cultural, moral, religious, and social product is

not It is only a reflection of the historical human movement, which led to the development of human interaction, *(Craig, 2005: 370)* and its pivot to the emergence of these categories, of course this pivot may be evaluated and criticized as a mixing of the human, social and experimental sciences curricula, or as sociology is included in the interpretation of history.

Fundamental to the historical doctrine is the reading of evolution *(Badawi, 2008, Vol. 2: 157)*[1] caused by human *(Laroui, 1997: 20)* within the gate of time and place, and this explains the rejection of the naturalistic method by the Historians, as we explained earlier in Popper.

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1. Ref: "Philosophy of History Research in the Encyclopedia" and the "Development of the Human Centrality of History".

2. Metaphysics is a Human Product

The entry in metaphysics historically and in view the historical doctrine is not the open search the rejection angle; but on the contrary, this view reflects the external reality as it is in a completely phenomenon as the social researcher moved a very matter that the phenomena construed in accordance with an explanation of a human subject to the dimensions of time and space.

Perhaps it is this thing that led Raymond Aron to say that it is natural for a person to search what he calls beyond science and technology in his interpretation of the meaning that he wants to corrupt him for his existence.

This puts us between two tracks or two systems, if it is true, they are:

The history formed by the human movement and its connection to nature, the existence of the religion to which man obeys, and the answer that we expect from the historical doctrine about the truth and nature of religion, or in other words its principle and its origin not its path and its historical presence only, and perhaps here, we can arouse the next question from historical consciousness, which is:

- how do we read religious metaphysics from the historical gate?

I think this intractable problem requires transparency in the presentation by the Muslim supporters of the historical movement and their view of its direction, especially since they are in exchange for hundreds of millions who categorically refuse to separate religion from the unseen.

The answer to this question refers to the following paragraphs of the article, let us focus here on the link between the unseen and metaphysics and historical doctrine.

The development that the historical idea went through allows us to present several readings about historical metaphysics, if it is correct.

These readings are based on the content that composes history and that determines its course of action, and which also helps us in this reading to some extent the basic idea through which the question of historicism arose, and it is that reading reality through what the human system has done through different stages will be included in everything that formed this human movement and the actual human life does not neglect or abandon metaphysics, *(Mahjoub, 1995: 33)* and from here will understand somewhat

the beginning of the distinction between the historical situation.

The psychology that historical memorize both the content of the historical doctrine and interpretation of reality, this distinction, which allows us to enter the Metaphysics of the expansive section of history. *(Arkoun, 2005: 42)*

However, we will not get this view as to whether we take into account that the basis of historical tendency is based on the fact that history is a purely human recording without entering any of the other factors, then we will not find any presence in metaphysics, not only this; but also of myth, myths, culture and stories. This is because it is not a person's creation. *(Abi-Nader, 2008: 562)*

Relativity

Perhaps the explanation that we have presented about historicism with its multiple meanings allows us to open the door to relativism in this tendency.

Considering that history moves within the circumstances of time and place that are changing now and then and this change is what shapes the reality that the historian records, and here we do not want to discuss the subjection of human experience to the factor of time and space; or human use of time and space, as what our research is related to the entry of the human experience in the changing course of time and space, and this experience, whatever it is, must be studied within its own conditions, including time and space, and it cannot be generalized to other circumstances.

So, whatever we talk about this issue, relativism, neglect of totality, and release will remain the main feature of historical consciousness despite the attempts that emerged from Deltai. *(Baiser, 2019:22)*

To solve this problem; but that it cannot be overlooked, this does not mean that there were no opponents to this idea; but the intention is that the essence of history is based on relativistic reading, which, when we accept it, will be a ban on us dropping human experiences in time or space and limiting values Morality, myths, and metaphysics in a specific environment only.

On the other, between information and the development of the human movement and its formation of history, the historian sits on the chair of the philosophy of history to give the content of the past and the present and depict the human being as the director of the historical movement; but through his own experience within his conditions and circumstances, and whether or not the Guinean element is entered, so that he builds the components of history or is removed from his composition, this experience remains those that are part of history are subject to the limits of a spatial period of time or another caliber located within a limited historical incubator.

Thus have the characteristics of this proposition of relativism and phasing and neglecting the launch and generalization in any way, and our consideration of the origin of the historical movement that wants to divest man from other than natural experience is not It can affect these characteristics that can be considered the title of the historical doctrine.

The Authenticity of Man between Doubt, Phenomenology and Existentialism

Use the estrangement term here the corrected version of the title the previous "originality of human and suspicion between phenomenology and existential"; because the rupture declared by the Greek skeptic movement made the human being confined to himself and gave it centralization in his judgments, such as the rule of tranquility and happiness that the Greek skeptical doctrine sought by rejecting knowledge and refusing to judge things that are outside the person and that bring a kind of anxiety and psychological disorder. *(Badawi, 2008: 17-18)*

Likewise, the estrangement in the existential doctrine that dominates the idea of phenomenology has declared estrangement since he said that existence precedes essence in the sense that man exists and then creates himself and decides for himself in a circle of absolute freedom without building himself based on judgments outside of him. *(Sartre, 1964: 16-17)*

Why is this combination of skepticism and philosophical existentialism despite the fact that philosophers have tended to combine existentialism with the Greek ontology represented by the philosophical triad, Socrates, Plato, the pioneer of academia and Aristotle? *(Badawi, 1980: 20)*

Whereas they considered them the historical first line of existentialism, then the purpose of combining doubt and existentialism is the idea of the possibility of error in receiving external knowledge in the sense that judging a thing or judging a thing does

not mean that it is not possible to judge by a counter or contrary judgment, which leads to confusion in the soul when The Greek skepticism and avoiding this confusion:

> *A person should avoid making judgments about things and the denial of external knowledge that comes after them; but in existential philosophy we cannot completely believe in the cognitive domain that our external senses have generated for us. (Sartre, 1964: 21)*

Therefore, man must embrace himself in order to be able to construct it; Because building the self is the building of all humanity.

What makes us see the difference between the skeptical and the existentialist ontology is the focus on the knowledge element in both schools, the skeptical school focused most of its attention on the knowledge and human happiness theory and is a foregone conclusion in the skeptical theoretical dimension, and on the contrary, the principle of optimism or human happiness is the essence of the school Existentialism, especially for Sartre, as for the epistemic dimension, it is the result of this. *(Badawi, 1982: 24)*

Accordingly, we can say as a summary of the following:

- The human nature within the framework of its internal or external interaction cannot be separated from perception or knowledge; but the nature of perception and knowledge is drawn by man; Because he is the starting point and the goal at the same time.

- The relative cognitive understanding in the skeptical framework and existential through the association with the human dimension, i.e, it revolves round the human, and any knowledge but enjoyed a degree of verification; but it must be human drawn in accordance with the effort generated or optimism element and confidence regardless of the meaning of e 1 e concepts They offer.

Religious Knowledge between Relativism and Relativity

1. The Product of Relativism of Religious Knowledge

Before entering into the discussion of the nature of knowledge relative in general and religious, in particular, it must be addressed to the data this argument, to learn about the implications here in thought, in other words that the adoption of this proposal, what Q believes in us the facts?

Exposing to this demand will simply define our position on this theory, so that it will spare us from much debate about it, so what are these results?

- We also crossed the boundary between epistemological relativism and the cognitive release, the person's entrance into the formation of knowledge acquired by him, so that human knowledge is a composite component of the external objectivity, that is, the soul of the external object, the subjective personality of the human being.

This is in contrast to the absolute knowledge in which the reflection of something in us is sufficient to be defined. Our knowledge frameworks without the human being playing a role in shaping this knowledge. *(Sadr, 2009: 185)* Accordingly, when we talk about relativism, we must know that every total judgment made by a person, and this total judgment only benefits the person's soul and not others; because this person has made his total judgment based on knowledge different from what another person is, who in turn is able to formulate another total law to base it on other knowledge.

Therefore, we must forget, in light of relativism of knowledge, something called a total law that everyone is subject to; Because it will simply be impossible in light of the multiplicity of human knowledge, and for more clarification we say:

What a person aspires to in building his knowledge is the establishment of general rules that enable him to process and know these assets there are many that have been achieved in this vast universe; but according to relativism, we must put aside the issue of issuing universal laws, not just rulings, and if the mind can issue such a universal law, it will not

be able to generalize it to the human race, whether it is a law extracted from experience or extracted from something abstract, in the sense that when I encounter an external reality and call it a ruling specific to it, this judgment is for me, and no one else shares it with me.

- If we start from the principle of relativism, then the legislative authority in every country, whether the source of the legislation is religion or something else, must stop enacting laws; Because the enactment of laws depends on the principle of organizing life that requires a careful understanding of each case separately, and since the understanding is relative, it will not It is only valid for the one who makes it, and it will not be valid for the public benefit, and this includes, of course, as we said, the religious and positivist text.

- One of the things that we should consider because of its potentially dangerous effects on the individual and society, is that the adoption of the relativistic thought of knowledge generates the justification of error and the justification of the crime. Since the act committed by the wrong person generally stems from a set of estimates. These estimates exist among individuals that justify their action, and

they cannot therefore be blamed for their actions, whereas if reality had an input into making individual assessments, we would be able to say to such people that if you read reality clearly It is good to avoid these mistakes.

- The last thing we want to point out here is that the relativism of knowledge includes human knowledge, does it include the same knowledge that knowledge is relative?

Some may object to this by saying that what is meant by relativity knowledge means the lack of unity of knowledge for the whole human race about various topics and issues; but we answer that the basis of the issue stems from this thing in the sense that the subjectivity and personality that I have that made me read reality in a relative reading, others may reach An absolute reading of something, and this is what we should pay close attention to.

2. The Principles of Relativity of Knowledge on the Line of Criticism

We must know as an introduction that the methods of constructive criticism must depend on the two-dimensional monetary, and here I mean to focus on the positive aspects of the object criticized as we focus on the negatives, and that what Aattiyha the possibility of providing solutions and address the negatives and positives develop at the same time. *(Wissinger, 2011: 14)*

From this talk, I allow myself to enter the positive aspects of relativism, religious knowledge, or cognitive relativism in general.

- Relative knowledge indicates E. Lee is an important aspect Asada in the distinction between fixed and variable element in things, PHP is relative based on the principle of understanding things through context space-time it helps us understand the nature of the impact of spacetime on many things and to distinguish it from the same subject when we look at it as a statement and as aconcept, for example, the text says that lying is forbidden. This issue is not subject to any factor, neither time nor place, nor understanding.

This is a case that tells us that lying is condemned to unlawful; but when this case begins, it applies in time and place and many factors begin to surround it, such as having to lie to save the soul or save things that have some value, then the rule of lying will change from prohibition to permissibility or necessity sometimes to surround the origin of the case with the different circumstances of space-time.

Here if we notice that the change of rule did not negate the origin of the subject and did not oppose it; but rather we understood it in the context of the original

topic, which is that lying is necessary for these conditions.

It is permissible; but if the space-time factor does not change the origin of the subject, then it remains in its origin, such as if I do not have to lie, and there is nothing I want to preserve, then I will drop this topic directly on time and use it without Change and fall into the forbidden, and from here we see that relativism's focus on the space-time factor makes us aware of the importance of changing the topics that each person passes through, which makes them take different judgments as a result of the change of the subject inherent in the circumstances of history; but without acknowledging that this matter undermines the origin of the subject but remains the same. Each is understood in its own context.

- Since the element of subjectivity and personality is included in the construction of cognitive relativism; but rather constitutes its backbone, it makes the need to create a hormonal reality based on the interpretation and reading of the text, a contemporary reading that takes from the background of the reader and the interpreter of the text, from his concerns, from his reality, from his experience as a basic criterion in understanding the text the sacred without this means subjecting the text to the whims of the interpreter.

In the most sense that the interpreter enjoys the freedom to reach the intention of the author of the text as much as possible based on his current reality, and this field of freedom has led some to attribute this trend to philosophers, Mu'tazila, Shiites and Sufis, and keep it away from the Salafi direction. *(Abu-Zayd , 2005: 14-15)*

Here, I believe, the field allows us to distinguish between positive relativism and negative relativism.

As for the factors that stand as a stumbling block in front of us in relation to the relativity of knowledge, they can be tabulated based on the foundations that we laid out in our article as follows.

The main problem that the theories that bear the idea of relativism of knowledge acquire is the release of tools and the relativity of knowledge, meaning that these theories share in giving them universal rules common to humans represented by the tools of knowledge, which in turn lead to their forgotten struggle, and our question in this regard:

- Why are these theories confined to the generalities of time The place, the categories, the influence of subjectivity, and even the denial of realities in the manufacture of human knowledge?
- Here, we do not want to discuss these theories by accepting the principle of launching in cognitive tools, does

it contradict their content or not, we will skip this stage now, to say that this report is good; but why did you limit these tools to what you mentioned?

- Why not expand these tools that every person has to include external things as well?

In the sense that the elements of space-time, the conditions of history, and the nature of the human mind that man uses to obtain this relative knowledge when we do not make it include the external things that are independent of us, these things that are distinguished by a special nature, each of which is his A nature of its own, it has an effect on it.

Which is the law of nature that Kant defended against Dave Hume's hand, and I mean here the law of the upper room, isn't the color in its nature that it simulates sight, and music mimics hearing and taste mimics the tongue, and the feeling of hunger and thirst mimics the soul, aren't these general tools Not different from space-time and the terms of history or the denial of realism?

- Yes, we do not say that the percentage of sweetness in the taste or the perception of the intensity of color and the intensity of the music and the intensity of hunger and thirst are the same for every person; but rather different for the safety

of his senses and the strength of himself, so why exclude it from this release used for tools?

There is no justification for excluding them at all because it is simply the nature of things that we cannot enter relativity with because they are the decisions of experience that Sartre and Kant accept and all these theories as we explained above in the characteristics of theories, so the nature of the changed things does not mean that they lose their nature regardless of how they change, as long as they are true. On the color, it is a color that will continue to mimic the eyesight.

Yes, it may weaken and may intensify; but as long as it is a color, it will continue to have an effect on vision.

For example, wine as long as it is in its nature wine, the judgment will remain with it

forever as long as it does not lose its wine and as long as the judgment is directed to this wine; but even If the judgment changes as a result of the factors of space-time and the conditions of history, wine will not lose its nature; Because a thing is a thing, and wine is wine and not a spacecraft, yes if we were able to change from the nature of something to something else, we will have a new awareness of it completely.

- When historicism deals with the elements of space-time in order to present the human experience in its limited framework without interfering with foreign elements outside the historical course, this experience that comes in a purely social and

historical context in which the human movement reads and evaluates according to its environment. Reader must know that the metaphysical historical method neutralizes all metaphysical meaning Like religion, illusion and imagination in the study of the human movement, in contrast to the historical doctrine that introduces it to the making of history. *(Arkoun, 2005: 47)* I say these words because the difference between the historical and the historical in this sense will not constitute a basic formula affecting the historical course of human movement.

That is, revelation is a source of knowledge that simulates the state of normal intellectual inspiration for any natural person that develops throughout history; but to a higher degree, the purpose of the matter is that revelation is an external source and ideas are an internal source, so there is no sense in deviating it from the human movement; but on the contrary, this revelation will be materially translated. *(Arkoun, 2005: 44)* Will play a role in develop history as the imagination and illusion and the mood of the human impact on this

movement, on the one hand while on the other hand, the dimensions of the evolution of thing across the environment, absorbing thing in Zamani and spatial framework generates the relative concept of the doctrine of the historical sense that the relative is taken from the experience Humanity in its temporal context, so that its judgment would remain confined at that stage; but if we dared ask us why the experience would remain hostage to its stage?

Has time in fact completely stopped at everything related to it, and then the judgment will remain relevant to its stage, or is its impact up to now present and its judgment will remain with it?

To answer this question, it is necessary for us to know the structure of the human experience.

If we take, for example, the Arab revolutions against the Ottoman occupation as a case that occurred in the past, we will find that from its beginning to its end it was the result of conditions including Ottoman oppression, the desire for liberation, the existence of a popular incubator and that the natural terrain helps for the revolution, the ruling

was issued at the start of the revolution, yes, the revolution was colored with other parts and details such as the nature of Ottoman rule, the concentration of armies, the capabilities available to the revolutionaries and others, meaning that they had general characteristics that apply to all liberation revolutions in addition to special matters related to them, all of these matters generated relativity to the inability to the event is repeated in the container of time.

So the ruling remains linked to that period; but history has neglected that the causes and causes are the general issues of the revolution, as for the specific ones we only want to know the mosaic of the historical scene; because there is no Ottoman occupation now, nor the stationing of its armies; but I need new special matters related to a new temporal vessel that shared with the past time with its public affairs that contributed to the creation of a new revolution.

The events of the past are not all hostages to the past; but can be transmitted to the present and to the future, and is accurate is what we have indicated in its place.

From the Mahoist method and the nominal method, and upon it, and if there are special matters that are rooted only in the past, the past is present with me now and tomorrow, where it comes to me and its judgment, so the inclusion of everything in history is based on the principle of relativism and linking it to a specific stage without others is a matter that is difficult to accept; Rather it does not have any Justified in the proposition, and perhaps this is the thing that prompted some writers to say that no one from the historical doctrine considers himself a relativist. *(Baiser , 2019: 19)*

– As for the authenticity of man, whether it is in the sophist or denial direction, the phenomenological, and the existential direction, where these trends constitute in their adoption the input of man into making knowledge from the standpoint of the human depth, so the doubter discontinues from the external reality and builds for himself the strength of man to concentrate his knowledge within As well as the existential doctrine that is based on the role of man this crude existence in building his truth through his action

and his choice without being preceded by any essence on which he relies on his action. *(Badawi, 1980: 17)*

And through this presentation, we say: What brings us to this type of epistemological doctrine, if it is correct, is that the external reality is realized with it even among the skeptics; because they are forced into their doubts, even justifying it in the soul's reaching happiness and the negation of the contradictions that arise from the perception of things. *(Badawi, 2008, Vol. 2: 19)*

Likewise existentialism, which believes that things that change humans are tools. *(Ibid, 1980: 17)*

He was able to do what he did by his own choosing, *(Ibid, 1980: 22)* and the important point lies here, as long as the reality is there, they deal with it according to it.

Evidence is that they have judged their doubt or choice based on it; but more than that, Sartre believes, despite the rupture with God, that the text that comes to us we interpret it and work on it, driven with the factors of choice, freedom, anxiety and emotions that we create, without there being any values or tribal issues for us to decide accordingly, reality, even if it is a tool for man, defines our work, and our

action that determines the fate of others in addition to our own, and the basis is not to depict existentialism or skepticism as a principle now it makes San decide to reality as he likes; but stems from the fact builds himself to make himself a man, (Ref: Sartre, 1964: 22-26) which helps us to this view; but commentators of the skeptical and existentialism, in addition to the two-way philosophers, and not focus on the human gateway in making reality on the one hand or read it read differently from the others on the other.

Therefore, we see the inclusion of the relativist dimension in the knowledge established in these schools tending to a kind of exaggeration that tends to justify the relativistic theory nothing more, so that some who discussed the existential state admitted that they departed from the nature of pure reason and the theory of knowledge. (Bayat et al, 2002: 31) To focus on what we have mentioned.

- At the end of this critical view, and in addition to what I said in the first criticism in particular about Kant, is that the main question that I was looking for with Kant and found it with Sartre, about tribal issues that Kant established

and gave it an important role in a number of matters, including total rules and metaphysics and make of all a person has a field for himself to establish his knowledge, and he is from where he drew these tribal issues and what is the justification for their appearance in his philosophy, in fact we do not find an answer with Kant about how he arrived at it.

At the same time, Sartre clearly believes that the denial of God is a necessity for the existence of any issues or tribal matters for man this makes it possible for us to discuss Sartre more clearly.

As for Kant, he limited knowledge to the framework of time and place, and to divide issues into tribal and lateral according to Kant, in which we remain in a state of real ambiguity, in which the door remains open to possibilities and possibilities with which the value of scientific research is largely lost.

Conclusion

Although the issue of religious knowledge and knowledge between relativism and relativism has been raised on the research table in the ancient and today, we do not believe that it will be closed in the future to the growing development in theories of knowledge; But based on the philosophies that we have

seen as the basis for the relativist proposition in knowledge which is historical, human authenticity and existentialism.

The data focus, in part, on the multiplicity of readings about the same thing , and it is too difficult to completely cancel the theory of relativism from our knowledge life in an absolute way, and it is too much for us to accept it by launching it, and perhaps the criterion for separating this between this is between accepting and not accepting is looking at ourselves Let us make sure that there are many things that can be launched and circulated cognitively, just as there are many things that have relativity.

In this article we discussed these philosophical currents that some adhere to to restrict human knowledge, especially the religious text, to conclude that the components of these philosophical schools do not give us An excuse that leads us to relativism; Rather, its buildings do not help in such a reading, except God, what we explained earlier about the fact that some matters are isolated.

In the context of a specific spacetime or a special epistemological extraction, and for our assertion of not accepting the launch of the theory of relativity of knowledge and of religion from it, we mentioned some of the consequences that can be called the dangerous use of relativism in knowledge in absolute terms.

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AUTHOR BIOSKETCHES

Reggad, Naima. MA in Department of Water Resources Engineering, Faculty of Engineering, California State University, California, USA.

✓ **Email:** *naima.reggad@gmail.com*
✓ **ORCID:** *0000-0003-3781-1811*

Mohammad, Mazen. Lecturer in Department of Philosophy, Faculty of Literature and Humanities, Shahid Beheshti University, Tehran, Iran.

✓ **Email:** *Mazenmohammad@ymail.com*
✓ **ORCID:** *0000-0003-1944-3867*

Asad, Bashaar. BA in Department of Islamic Studies, Faculty at Principles of Religion, Bilad al-Sham University, Damascus, Syria.

✓ **Email:** *asdbshar862@gmail.com*
✓ **ORCID:** *0000-0002-0687-5057*

Sulayman, Abdollah. BA in Department of Islamic Studies, Faculty at Principles of Religion, Bilad al-Sham University, Damascus, Syria.

✓ **Email:** *abd.soliman12@gmail.com*
✓ **ORCID:** *0000-0002-2422-3167*

ORIGINAL RESEARCH PAPER

Indigenous Cultural Convergence in Creating World Peace from the Perspective of the Holy Quran

Dr. Khadijeh Ahmadi Bighash[1]*, Dr. Mohsen Ghamarzadeh[2]

1. * *Instructor at Department of Comparative Interpretation, Faculty of Quran and Hadith, Kowsar Islamic Sciences Education Complex, Tehran, Iran*, (*Corresponding Author*)

2. *Assistant Professor of Quran and Hadith. Director of the Quran and Hadith Jurisprudence Group, Faculty of Quranic and Hadith Studies, Imams Jurisprudence Center, Qom, Iran, ghamarzadehm@gmail.com*

ARTICLE INFO	Abstract
	SUBJECT AND OBJECTIVES: The world system is becoming increasingly unbalanced, uncertain and incoherent. Humans turn to "culture" as a fulcrum, a refuge, and a means of resisting the imposition of a world order. Inequality and imbalance in cultural exchanges have created insecurity, insecurity and mental confusion for many people. The logic of extremist rejection and narcissism endangers world peace and security, and even harms economic growth, harmony and social cohesion, and threatens the inherent dignity of human beings, exposing the cultural diversity and creativity that is vital to human well-being direct to threat. *METHOD AND FINDING*: One must now seek help from oneself and rationality, and prove by theory and practice the invalidity of theories and theories that do not prescribe inequality, intolerance, and intolerance. Accordingly, Instead of simply accepting diversity, need to promote mutual respect and tolerance. Calling for a nation to be sanctioned is a warning sign. Such demands indicate a tendency to deepen stereotypes and discriminate against the "other". The notion that cultural homogenization entails solidarity is as simplistic as the notion of cultural diversity, conflict, and war. *CONCLUSION*: Reason and religious interests Dictate that should have a Trans-Ethnic, Trans-Racial, Trans-Linguistic view; Because all religions emphasize a universal view and do not prescribe an ethnic view.

* Corresponding Author:
Email:
Kh.ahmadi3103@yahoo.com
ORCID: *0000-0002-7900-7103*

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Introduction

One of the dangers that threatens the world is the conflict of cultures. The fact is that cultural and civilizational divisions were not problematic in the distant past; Because people from different societies did not have much contact with each other and, except in times of war, only merchants were aware of other cultures and civilizations and understood other cultures; But as social mobility increased and the mass media made the world smaller and smaller, cultural dissemination and communication increased, and cultural identity and stance against the behaviors and values of others became more prominent.

The past peace gave way to ethnic and racist ideas, and these rifts became one of the causes of war and unrest in most parts of the world.

Cultural hardships in different societies against language, race, religion, skin color, and even everyday customs such as food, clothing, etc., not only alienated people from one another; but replaced violence and mistrust in past relationships. For this reason, decades 6 to 2 have been called the "International Decade of Cultural Convergence".

We have so many different races, nations and races in the world, that if I believe that everyone goes their own way and thinks of ethnic, racial and linguistic superiority, we will have a world full of violence and insecurity.

When a language of conflict is created in a society due to imaginary differences such as ethnic and racial differences, the human efforts that should be concerned with the development of human society are busy undermining each other.

Reason and religious interests dictate that we should have a trans-ethnic, trans-racial, trans-linguistic view; Because all religions emphasize a universal view and do not prescribe an ethnic view.

Research Background

Numerous studies have been written on various cultural interactions; Including:

- "A Reflection on the Relationship between Information Technologies and Changes in Culture and Social Relations", *Ebrahimabadi (2013)*; Refers to the role of information technology in cultural change.
- "A Study of Value Types and Cultural Changes in the Family", *AzadArmaki (2010)*; A different approach to changing family values based on culture.

Numerous articles have also been written about world peace; Including:

- "World Peace in the Legal System", *Hakakzadeh (2010)*; Refers to the implementation of world peace on the basis of purposeful law.
- "Peace from the Perspective of International Law", *Maghami (2016)*; Has studied the legal aspects of peace in the international community.

And countless other writings; But no text has been found to examine the role of cultural convergence in world peace.

Therefore, in this research, while defining the culture and views in this field, the role of cultural interactions in creating world peace has been discussed.

The Concept of Culture

There are more than 450 definitions of culture, and of the various definitions of culture, the following are of particular importance:

- **Existentialism**

In this view, culture is a combination of existential experiences recognizable by living within a particular culture. In this sense, culture can not be defined except through the inner experience gained by living in the context of that culture. Thus, not every culture is understandable to strangers.

- **Structuralism**

This view emphasizes the constituent elements of culture in its definition; And he considers culture as the product of man's dynamic interaction with the environment, to meet the needs that arise in every stage of human social movement, in the material and spiritual realm, and is manifested in the form of material and spiritual values.

Material values include human achievements in the material realm, such as tools, objects, and achievements that have been discovered or produced. Spiritual values, on the other hand, include achievements that have no material aspect. Such as values, patterns, criteria, theories and ideas and concepts and models.

Some cultural phenomena, including the creative arts, fall into both groups of values.

Edgar Moran, in defining culture from a structural point of view, considers culture as a system that has a central core and four peripheral subsystems.

At the core of this system is the dark and unknown realm of ontology and cosmology. This field seeks to find appropriate answers to fundamental human questions -such as who I am,

where I came from and where I am going- and to interpret and justify human existence.

The first peripheral subsystem that encompasses art, literature, and philosophy includes existence, which encompasses existential experiences. Patterns are another subsystem that incorporates criteria, values, rituals, and traditions.

These are the forms that form human feelings, thoughts and behaviors, and also provide templates and patterns for expressing feelings, thoughts and behaviors.

The third subsystem of culture is codes and codes that make it possible to communicate with oneself and others. Language is the most important element that causes the formation of thought; And the fourth subsystem is cognition, which includes all kinds of knowledge.

In this section, various types of human knowledge in the form of science, technology, theory, thought, mysticism, etc. have been recorded and stored for generations and its purpose is to provide knowledge about the universe.

Whatever such definitions, culture has a lifespan as long as the emergence of consciousness in human beings. Culture did not exist before man and is a phenomenon that human beings have added to nature and is the result of human creativity and the product of human interaction with nature and technology.

Culture is vague, multifaceted, dark and indefinable", says Michel Serto. *(Throsby, 2007; Galloway and Dunlop, 2006)*

Statistical Picture of Global Trade in Culture

The share of developing countries in the export of cultural goods in 2003 -worth

$ 59.2 billion- was only one percent. On the other hand, Global trade includes the import and export of cultural goods and services worldwide.

In its 2005 report, UNCTAD estimated the global market value of industries with high cultural and creative content at $ 1.3 trillion.

The cultural and creative industries play a key role in the Organization for Economic Co-operation and Development (OECD), of which more than 30 developed countries are members, growing at an annual rate of 5 to 20 percent. *(UNCTAD, 2005)*

The industry itself has announced its share of world GDP at 7 percent and predicts that by 2008, this figure will reach $ 1.7 trillion.

According to UNESCO, by the end of the twentieth century, international trade in cultural goods had quadrupled.

Also, Between 1998 and 1980, the volume of books, publications, music productions, visual arts, motion pictures, photography, radio and television, games and sports equipment increased from $ 95,340 million to $ 387,727 million.

In 1990, for example, Japan, the United States, Germany, and the United Kingdom accounted for 55.4 percent of total global exports of cultural goods. This trend did not change much during the 1990s, although new players emerged, such as China, which in 1998 became the world's third largest exporter.

The top five countries accounted for 53 percent of cultural exports. A major reason for this situation is the use of software power by some countries in the world to infiltrate other countries, without using any coercive leverage and hardware power.

The Price Waterhouse Coopers Institute forecasts $ 1.8 trillion in global entertainment and media spending for 2010, predicting continued growth in the sector.

The institute considers digital distribution channels and reduction of losses due to illegal printing and reproduction, and of course the growth and prosperity of Asian markets as effective factors in this growth.

The volume of global trade in cultural goods has increased fivefold over the past two decades; but its share of total world trade has remained very small and stable. In 1980, this share was 2.5 percent, which increased to 3.8 percent in 1990.

Data collection and analysis of 120 countries by UNESCO show that between 1994 and 2002, international trade in cultural goods increased from $ 38 billion to $ 60 billion, and that the creative and cultural industries accounted for more than 7 percent of world GDP.

The market for these industries is dominated by a few high-income countries. The share of developing countries in the export of cultural goods, although increased, has been less than one percent.

In 2002, the European Union, with 15 member states, accounted for 51.8 percent of exports and 40.6 percent of global imports of cultural goods; And in 1994, this share was 54.3 percent for exports and 43.1 percent for imports.

Asia, with a share of 20.6 percent, is the second largest exporter in the world. North America is in third place with a decrease in its share of exports compared to 1994.

The share of US imports in 2002 increased compared to the previous year. 30.1 percent in 2002, compared to 26.7

percent in 1994, the United States is the largest importer of cultural goods. The United States, Germany, the UK, and France accounted for 47 percent of imports. The United Kingdom was the largest exporter, followed by the United States and the United States. Cultural goods have grown tenfold from $ 5.5 billion to $ 57 billion.

There are three different models of cultural interaction in different areas:

- Cultural Borrowing Model
- Cultural Exchanges Model
- Cultural Imposition Model

With the advent of cultural industries, competition in the field of culture is also surprisingly ongoing; As one of the names of the present era was called "Age of Cultural Explosions".

Many thinkers have called the 21st century the "century of culture" and believe that competition has even shifted from the realm of economics to the realm of culture, and that the economy itself takes on a cultural nature; Because no industry can continue to grow without marketing, and all industries, both emerging and surviving, depend on marketing.

Cultural industries, too, cannot grow and develop without marketing. These industries, by their very nature, need cultural marketing, and that is the cultural nature of economics. *(Price Waterhouse Coopers, 2006-2010; UNESCO Institute for Statistics, 2005)*

The Strategy of the Holy Quran in Creating and Sustaining World Peace

All human beings are creatures of a god who spread and live in different parts of the earth.

Environmental requirements have given rise to some different traditions. The basis of the sharing of cultures in the nature of all human beings is

the same because of having the same divine nature.

In the Quran, God refers to the unity of human creation, and states the reason for the apparent differences in human creation: That human beings should know each other and know that the best of them is the one who practices piety.

In the following verses:

– *"And hold fast, all together, by the rope which Allah (stretches out for you), and be not divided among yourselves; and remember with gratitude Allah's favour on you; for ye were enemies and He joined your hearts in love, so that by His Grace, ye became brethren; And ye were on the brink of the pit of Fire, and He saved you from it. Thus doth Allah make His Signs clear to you: That ye may be guided". (Quran, 3: 103)*

– *Say: "O People of the Book! come to common terms as between us and you: That we worship none but Allah; that we associate no partners with him; that we erect not, from among ourselves, Lords and patrons other than Allah". If then they turn back, say ye: "Bear witness that we (at least) are Muslims (bowing to Allah's Will)". (Quran, 3: 64)*

God Almighty has recommended the issue of unity and convergence of religions and emphasized the commonalities, and considers any diversity and difference to be known, not a reason for conflict.

In fact, the Quran raises the issue of unity among believers in God above the issue of unity among Muslims. So faith in God is not the only cause of

tension and violence. It is also a factor of unity and convergence.

The Holy Quran does not consider Islam as a religion of monopoly; but states it as the basis of truth.

In the following verse:

> *Say: "Who gives you sustenance, from the heavens and the earth?" Say: "It is Allah; and certain it is that either we or ye are on right guidance or in manifest error"! (Quran, 34: 24)*

God states that the polytheists themselves acknowledge that He is the only Creator of the universe; but they had this belief in their hearts, and they refused to acknowledge it. Therefore, God commands His Prophet to make them think in their carnal state and to ask them to look at justice without insisting on falsehood.

Is the words and beliefs that the Prophet invites to them based on guidance or misguidance; and or based on Distinguish right from wrong?

Intercultural dialogue is a kind of constant sense of wonder and having the point that the "other" is not a void to be filled but a breadth to be explored. Cultural communication not only shows us the roots of the "other"; but also shows that we are rooted.

What ensures the success of intercultural dialogue and the convergence of cultures is not the acquisition of knowledge about the other; It depends on cognitive flexibility and empathy.

Humility and hospitality are also essential for intercultural dialogue. Humility is necessary because we need to be open-minded in understanding another culture. Coexistence is not possible without harmony. Inwardly, we turn away from the other, that is, the same listening along with thinking to the other that we realize that by listening, we can both reach the appropriate solutions and

find answers to the important questions in our minds.

God says in the Holy Quran:

> *"We have honoured the sons of Adam; provided them with transport on land and sea; given them for sustenance things good and pure; And conferred on them special favours, above a great part of our creation". (Quran, 17: 70)*

The key to the success of the convergence of cultures is the acceptance of the equality of the parties to the dialogue in human dignity.

The premise of any intercultural dialogue is to recognize and respect the various forms of knowledge and how they are expressed, the customs and traditions of the parties to the dialogue, and the effort to create a neutral cultural space for dialogue so that different communities can express themselves freely in this neutral space; And communicate with each other.

An approach of intransigence, exclusivism, exploitation, and repression of other cultures promotes discord and hatred, while an attitude of respect for cultural diversity promotes friendship between human beings.

God says:

> *"O mankind! We created you from a single (pair) of a male and a female, and made you into nations and tribes, that ye may know each other (not that ye may despise (each other). Verily the most honoured of you in the sight of Allah is (he who is) the most righteous of you. And Allah has full knowledge and is well acquainted (with all things)". (Quran, 49: 13)*

The call for unity and the emphasis on relying on commonalities are the basis of the call to Islam. The approach of inevitability will be destructive when it becomes the official policy of other states of inefficiency.

In this case, the exclusion of others based on cultural characteristics becomes a formal policy. The current anti-Islamism and Islamophobia in the West is an example of this.

It should be noted that the principle of diversity and convergence of cultures, which plays an important role in relations between countries, is also true within countries and relations between different cultural and ethnic groups.

Therefore, wherever and whenever a cultural and ethnic group feels deprived of a proper and rational share of power, wealth, and social and cultural equations, it relies on the tools of culture and ethnicity to cause various tensions and conflicts.

Conclusion

In the present age, cultural dialogue and the convergence of cultures are essential; Because the idea and reality of cultural exclusion has eroded the satisfaction of many people.

The refutation of the theory of theorists who see destruction and reconstruction as the only way out of the crisis, the refutation of the theory of theorists who prescribe the war of civilizations based on the notion of inequality between humans and civilizations; The more powerful Anso will raise their flag triumphantly, and the end of history has come with the victory of liberal democracy.

The idea of a world of one color, the same and without diversity, is a terrible idea and image. The traditional models of intercultural dialogue defined

in the last decade were not sufficient because they focused too much on the commonalities between cultures and religions. The resulting crisis calls for the promotion of dialogue on diversity and diversity.

Instead of simply accepting diversity, we need to promote mutual respect and tolerance. Calling for a nation to be sanctioned is a warning sign. Such demands indicate a tendency to deepen stereotypes and discriminate against the "other".

The notion that cultural homogenization entails solidarity is as simplistic as the notion of cultural diversity, conflict, and war.

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AUTHOR BIOSKETCHES

Ahmadi Bighash, Khadigeh. Instructor at Department of Comparative Interpretation, Faculty of Quran and Hadith, Kowsar Islamic Sciences Education Complex, Tehran, Iran.

✓ **Email:** *Kh.ahmadi3103@yahoo.com*
✓ **ORCID:** *0000-0002-7900-7103*

Ghamarzadeh, Mohsen. Assistant Professor of Quran and Hadith. Director of the Quran and Hadith Jurisprudence Group, Faculty of Quranic and Hadith Studies, Imams Jurisprudence Center, Qom, Iran.

✓ **Email:** *ghamarzadehm@gmail.com*
✓ **ORCID:** *0000-0002-3393-6847*

ORIGINAL RESEARCH PAPER

Ethical Principles of Social Activity of Muslim Women

Zakieh-Sadat Hosseini[1]*, Dr. Syed Hasan Emamian[2], Dr. Tofiq Asadov[3]

1. * MA Student in Department of Public Law, Faculty of Law, University of Qom, Qom, Iran, (*Corresponding Author*)

2. Lecturer in Department of Jurisprudence and Basic of Law, Faculty of Theology and Islamic Maaref, University of Qom, Qom, Iran, dr.imamian@gmail.com

3. Assistant Professor in Department of Islamic Studies, Faculty of Religious Studies, Al-Mustafa International University, Qom, Iran, and President of the German "IrkAZ" Scientific Institute, tofiq.asadov@inbox.ru

ARTICLE INFO	Abstract
	*SUBJECT AND OBJECTIVES***:** Regarding the social activities of Muslim women, Islam has a special view, and removes the burden of many heavy social activities from the shoulders of women, and from the perspective of Islam is a basil woman, with this view, the main task is to earn money, face Social problems the support of the family center is left to the man. *METHOD AND FINDING*: Women who want to participate in social activities voluntarily are not forbidden from the perspective of Islam, and it is possible for them to be present, women can follow in the footsteps of men, to be present in society, to have a job, to participate in government affairs; but in order to maintain the status of women, and their values, to be present in society, they need to observe certain principles, to have a personality he should not be harmed, and the Islamic society should not suffer from the problems caused by the mixing of men and women. *CONCLUSION***:** Including the principles of modesty, chastity, avoidance of self-decoration, jokes with non-mahrams, observance of cover, and cases in which they are observed. In addition to ensuring women's security, it also contributes to the moral and cultural health of society.

* Corresponding Author:
Email: hsmyh63@gmail.com
ORCID: 0000-0003-0083-7292

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Introduction

The study and research on women's issues in different periods of history and religions has always been subjected to extremes and deviations, each of which has caused its own damage to the status and existential value of women and caused differences in insights and differences between positions, and the character has become male and female. This difference in vision stems from two important things.

- The complete knowledge of man, according to the sayings of thinkers and thinkers that man is an unknown being.
- The knowledge of men and women does not happen in this area when the knowledge of man is not accurate and deep.

Islam gave women a personality, so that they could have the same value in the shadow of Islam.

Also, Islam considers the reward of the hereafter of man only in righteous and pious deeds. Islam considers both men and women equal in terms of thought and way of life by will and work, and a woman, like a man, can work independently and own the result of her own work.

Also, Islam does not consider women's clothing as an obstacle to her freedom and presence in society, and just as it recommends hijab for women, it also invites men not to look.

Statement of the Problem

With the spread of new Islamic topics and studies and the provision of women's social activities in a healthy environment in our society, the permission of women to be present in society is a matter of

doubt and unquestionable; but according to the works and thoughts of Islamic scholars and thinkers, we find that this has not been as clear and transparent today.

The existence of strict ideas in dealing with women and their social interactions has been reported since the beginning of Islam. The order of the Holy Prophet to men to allow their wives to attend the mosque and congregational prayers can indicate the existence of strictures in the behavior of men towards the presence of women in society. *(Sijistani, 2004: 221)*

The Holy Prophet in response to the second caliph's protest against one of his wives for leaving the house, the women allowed women to leave to meet their needs. *(Maududi, 2017: 314)*

Later, despite the repeated emphasis of the Holy Prophet some people prevented women from leaving the mosque. *(Isfahani, 2012: 64)*

Principle 1: Hijab and Proper Covering

In religious sermons, including verses and hadiths, emphatic orders have been included in appropriate cover for non-mahrams.

Although these sermons are mostly addressed to women; *(Ref: Quran, 24: 31; Ibid, 33: 59)* because of their physical delicacy, whose beauty and special charm cause non-mahrams; but this does not mean that men of this rule is an exception; but men are also obliged to observe modesty based on religious advice and according to the rule of reason, which is a suitable cover is one of the manifestations of modesty.

Accordingly, they, like women, should avoid tight-fitting clothing that creates unpleasant scenes in social life.

On the other hand, non-observance of hijab in the society weakens the foundation of the family; Because other men and women in such a society will not be safe from the pests of such matters.

The basis of hijab is that sexual pleasure should be allocated to the home and to the legitimate spouse, and the work environment should be pure for work and activity. On the other hand, the hijab not only paralyzes the female labor force; but also strengthens the community labor force. *(Motahari, 2000, Vol. 19: 458)*

In several verses, the Holy Quran obliges women to observe the hijab, and by observing this religious duty, men and women in the society will do their work with peace of mind.

The Quran has seen that it is the duty of both men and women to indulge in social interactions *(Ref: Quran, 24: 30)* and to cover women with a long headscarf *(Ref: Quran, 24: 31)* to cover themselves, *(Ref: Quran, 33: 59)* and avoiding the ignorance tower *(Ref: Quran, 33: 33)* has made it obligatory.

Principle 2: No Towing

One of the important characteristics of women is the characteristic of astrology and ostentation, which is instinctively present in them.

This feature is also confirmed by Islamic sources; among them, the words of the Commander of the Faithful Ali who says:

> *"God created women from the nature of men; therefore, he spends all his efforts in attracting men and getting closer to them". (Kulayni, 2008, Vol. 5: 337)*

This has also been proven in terms of psychology. Ginia Lambroso, an Italian psychologist, says:

> *"One of the deep desires and basic desires of a woman is to give a desirable effect in the eyes of others and by the good looks and beauty of the body, the rhythm of movements, the melody of the voice, the manner of speaking; and finally, his haram method has become pleasing to nature, stimulating their emotions and fascinating their souls".* *(Lambroso, 1990: 42)*

Therefore, Islamic teachings have not neglected this feature of women and have responded to this instinct with repeated instructions to adorn and adorn a woman for her husband in the home environment. *(Saduq, 1997: 396)*

Since this feature may lead a woman to extremes in the tower and lead to showing off and showing her sexual attractions to non-mahrams, the Holy Quran in two verses, *(Ref: Quran, 33: 33; Ibid, 24: 60)* while talking about the ostracism and showing off of women, he limits it to the environment of family and wife and emphasizes:

> *"And stay in your houses and do not appear as the first ignorance (among the people)". (Quran, 33: 33)*

Women's freedom in self-decoration and display of feminine attractiveness can be a factor in causing mental disorders in women. According to some authors:

When a well-groomed and well-groomed woman appears among men, some people naturally like her and praise her (appearance).

For this reason, he constantly tries to position himself in a way that is more to their liking. Usually, such women and girls spend a lot of time every day to make up and imitate new fashions in order to be more beautiful.

This process can cause them a lot of psychological distress; because things do not always go well, it causes them anxiety.

For example, the idea that by spending so much time and money they have been able to attract the attention of others or be liked or conversely, ridiculed and humiliated, can constantly occupy their minds and make them think. Transform anxious creatures.

Another reason that can add to their anxiety is the notion that a more beautiful opponent may come their way at any moment and steal their prey; and finally, another reason that makes them upset and stressed is that they see that over time, their beauty decreases and younger and more beautiful women take their place and reduce their role in stealing hearts. *(Rajabi, 2004: 51)*

Thus, excessive showing off in its many instances can upset the mental balance of a woman and deprive her of peace. Now, according to these explanations, the philosophy of advising Islam on hijab and proper covering of women in front of non-mahrams becomes clear; because hijab creates peace in women and warns them of many worries.

Principle 3: The Tone of Speech

In this regard, some recommendations have been included, some of which are mentioned:

- *Avoid thin voice: "O wives of the Prophet! You are not like an*

ordinary woman if you practice piety; therefore, do not speak lustfully so that the sick will covet you, and speak kindly. (Quran, 33: 32)

- *Avoiding joking with a non-mahram: "Whoever jokes with a non-mahram woman, will be imprisoned for a thousand years for every word he says to her in the world". (Hurr Amili, 1988, Vol. 20: 198)*

- *Refraining from expressing the characteristics of a woman to her husband or another man that causes the man to be seduced towards that woman. According to the narration: "Whoever expresses the attributes of a woman to a man and that man is deceived by that woman and commits a sin, the person who describes him will die while being subject to the wrath of God". (Ibid: 184)*

Principle 4: Avoid Extravagance

In addition to abstaining from non-mahrams, in the narrations, fornication is also forbidden, and it means expressing desire and enthusiasm towards men, as men express, *(Ibid: 33)* and the command to save one's self when desired is given. *(Saduq, 1992, Vol. 3: 389)*

Principle 5: Avoid Mixing with Non-Mahrams

One of the important components of strengthening modesty in society is avoiding unmarried men and women from mixing with each other, which contributes to the physical and mental health of individuals.

According to the narration: One day, the Prophet pointed to one of the doors of the

mosque and said: "If we leave this door for women"; *(Sijistani, 2004, Vol. 1: 180)* this means that the door should be reserved for women to travel so that even when entering or leaving the mosque, there is no mixing between non-mahram men and women.

In fact, the Holy Prophet as the ruler of the Islamic society with these measures, paid full attention to protecting the society from moral deviations and sexual corruption and provided the grounds for strengthening social modesty.

In order to prevent women and men from colliding while crossing crowded paths, he ordered men to cross the middle of the street and women to cross the side:

> *"There is no benefit for women in the middle of the road; but to walk in the middle". (Kulayni, 2008, Vol. 11: 183 and 191)*

These recommendations are all in terms of maintaining the health of the individual and society in terms of morality and spirituality and etc.

Principle 6: Avoiding Privacy with Non-Mahrams

The Holy Prophet quotes Iblis as saying:

> *Iblis said to Moses: "Never be alone with a non-mahram woman, and a non-mahram woman should not be alone with you; because no man is alone with a non-mahram woman, unless I personally am their friend and companion". (Kulayni, 2008, Vol. 19: 152)*

Since such areas are always the field of Satan's invasion and he tries hard to create the ground for deviation on both sides, in Islamic law, the solitude of a non-mahram man

and woman in case of fear of committing a sin is forbidden. *(Bani-Hashemi Khomeini, 2004, Vol. 2: 493)*

Principle 7: Avoid Physical Contact with Non-Mahrams

In physical contact with the opposite sex, there is the most irritability. Hence, we see that in other forms of communication, ie looking, talking, and communicating with the opposite sex, it is allowed if it is not with the intention of sexual intercourse; but physical contact, including shaking hands and shaking hands with a non-mahram, is not allowed at all.

According to the narration:

> *"Whoever shakes hands with a non-mahram woman, will come on the Day of Judgment with his hands tied around his neck. Then the order comes to take him to hell". (Hurr Amili, 1988, Vol. 20: 198)*

Physical contact in jurisprudence: Whoever is forbidden to look at, his touch is also forbidden; therefore, it is not permissible for non-mahram men and women to touch each other; but if we believe in looking at the face and the shroud, we will not be allowed to touch it.

Therefore, it is not permissible for a man to shake hands with a non-mahram woman, although it is permissible if it is made of cloth and clothing; but the precaution is not to shake his hand. *(Imam Khomeini, 2012, Vol. 2: 231; Makarem Shirazi, 2017, Vol. 2: 352-353; Bahjat, 2006: 375)*

Avoiding illicit sex: Adultery, as one of the great sins, destroys the spirit of faith in man. According to the Prophet of God and his family:

> *"When a man commits adultery, the spirit of faith will be separated from him". (Kulayni, 2008, Vol. 3: 387)*

Adultery is also strongly condemned in verses and hadiths and the painful punishments of hell are promised to it. It is also stated in the narration:

> *"Adultery darkens the human face and inherits poverty; it shortens his life, cuts off his sustenance and takes away his honor, and brings him closer to divine harshness and humiliates his owner". (Saduq, 1992, Vol. 4: 266; Attributed to Imam Ridha, 1985: 275)*

Principle 8. Avoid Exposure to Lustful Looks

Controlling lustful gazes is one of the grounds for strengthening modesty in society, and according to some writers, "the cornerstone of many illegitimate relationships is a lustful gaze; because the sensual gaze, in other words, the gaze focused on the beautiful face of a woman, awakens the pleasure-seeking power of the man and the mind begins to visualize and quickly develops the physical characteristics of the person in question in the brain; Walking position, eye view, lips, limbs, clothes, etc; and a complete picture of the visible and hidden characteristics of the woman is transmitted to the brain and the brain connects them like a computer and creates the image she wants.

In this case, the viewer has no physical contact with what he sees; but the mind in the world of his imagination can relate to what he has seen as he wishes.

In such a state, the human mind suffers from unwanted occupation, and the senses are slightly disturbed, and in the world of their illusions and fantasies, it makes any use of it, and in the external world it

seeks to approach it; If the ground for sin is provided for him outside, he will not refrain from it. *(Gholami, 2012: 112-114)*

This is where a lustful look can lead to misery and ruin. Therefore, we read in a hadith from Imam Sadiq:

> *"Look after look sows the seed of lust in the heart and it is enough to draw the viewer to sedition". (Saduq, 1992, Vol. 4: 18)*

Because the lustful look at a non-mahram man or woman is one of the arrows of the devil *(Ibid)* and sows the seed of lust in the heart; *(Majlisi, 2006, Vol. 14: 325)* And how many perversions and crimes that happen through one look has fallen.

Thus, the Quran instructs Muslim men and women look to maintain their:

"Say to the believing men that they should lower their gaze and guard their modesty: that will make for greater purity for them: And Allah is well acquainted with all that they do".

"And say to the believing women that they should lower their gaze and guard their modesty; that they should not display their beauty and ornaments except what (must ordinarily) appear thereof; that they should draw their veils over their bosoms and not display their beauty except to their husbands, their fathers, their husband's fathers, their sons, their husbands' sons, their brothers or their brothers' sons, or their sisters' sons, or

their women, or the slaves whom their right hands possess, or male servants free of physical needs, or small children who have no sense of the shame of sex; and that they should not strike their feet in order to draw attention to their hidden ornaments. And O ye Believers! turn ye all together towards Allah, that ye may attain Bliss". (Quran, 24: 30-31)

Because most sexual components for men are received through the eyes, and according to research findings, men are "right-brained" or, in other words, "visual" and women are "left-brained" or, in other words, "verbal-verbal".

Boys like pictures more and girls are more interested in romantic stories. *(Tayebi, 2010)*

Therefore, the verse first addresses men; but in the discussion of appropriate cover, the addressees of the verses of the Quran are women, the reason for which was stated in the previous section.

Conclusion

In Islam, not only is women's right to work recognized; but their financial independence and fair wages are also emphasized. Thus, the Islamic legal system has been pioneering, legitimizing it before Westerners considered women's financial independence.

On the other hand, the conditions and restrictions imposed on the employment of women in the Islamic legal system are aimed at preserving the dignity and personality of women, as well as the interests of the family and society.

Maintaining the foundation of the family and raising children, as well as the peace of mind of women and society are among the basic interests that Islam has emphasized.

Therefore, setting limits and rules is aimed at strengthening and maintaining the warm hearth of the family and activating its positive functions, and therefore, some conditions are related to a married woman.

Therefore, Islam has considered women's work among other issues and social affairs and has avoided a one-dimensional view of women's work. Moreover, the legal and moral norms of Islam are such that they prevent women from becoming tools for the economy.

Contrary to the liberal approach to economics, in many cases women and even men have become economic tools. The view of man, along with other factors of production, must be

a different view and the dignity of man as the flagship of existence and creatures must be preserved.

On the other hand, the presence of women in some occupations is necessary; because the implementation of some Islamic rules and their observance and social necessities requires the presence of women in some social jobs and professions.

It is emphasized that not paying attention to the legal and value norms of Islam and replacing Western models of women's work has unfortunate consequences that are now serious challenges for Western societies.

Disintegration of families, turning to individual life, devaluation of the sacred institution of the family, lack of emotional relationships between family members, lowering the age of criminals, and lack of peace of mind for family members,

especially working women, are more serious challenges, which has not been able to offer a serious solution to it based on his ideological foundations.

The ill-considered and thoughtless role modeling of the West, and the abandonment of the legal and moral values of Islam -in various dimensions, including the issue of women's work- can also lead Islamic societies to the irreversible fate of the West.

The crises that the West is currently facing will also affect Islamic societies if they irrationally imitate the West and abandon the legal and normative values of Islam in the matter of women's work.

One of the important factors in preventing these crises, among other factors, is the rule of law, legal and moral norms of Islam.

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AUTHOR BIOSKETCHES

Hosseini, Zakieh-Sadat. MA Student in Department of Public Law, Faculty of Law, University of Qom, Qom, Iran.

✓ **Email:** *hsmyh63@gmail.com*
✓ **ORCID:** *0000-0003-0083-7292*

Emamian, Syed Hasan. Lecturer in Department of Jurisprudence and Basic of Law, Faculty of Theology and Islamic Maaref, University of Qom, Qom, Iran.

✓ **Email:** *dr.imamian@gmail.com*
✓ **ORCID:** *0000-0001-7787-9701*

Asadov, Tofiq. Assistant Professor in Department of Islamic Studies, Faculty of Religious Studies, Al-Mustafa International University, Qom, Iran, and President of the German "IrkAZ" Scientific Institute.

✓ **Email:** *tofiq.asadov@inbox.ru*
✓ **ORCID:** *0000-0002-9460-968X*

ORIGINAL RESEARCH PAPER

The Position and Application of Jurisprudential Expedience in the Media

Abedin Siyahat Esfandiari[1]*, Dr. Mohammad Ali Heidari[2], Dr. Ahmad Reza Tavakoli[3]

1. * PhD Stuent in Department of Law, Faculty of Jurisprudence and the Fundaments of the Islamic Law, Theology and Islamic Maaref, Islamic Azad University, Najafabad, Iran, (Corresponding Author)
2. Assistant Professor in Department of Jurisprudence and the Fundaments of the Islamic Law, Faculty of Law, Theology and Islamic Maaref, Islamic Azad University, Najafabad, Iran, ma1.heidari@yahoo.com
3. Assistant Professor in Department of Jurisprudence and the Fundaments of the Islamic Law, Faculty of Law, Theology and Islamic Maaref, Islamic Azad University, Najafabad, Iran, a_tavakoli@phu.iaun.ac.ir

ARTICLE INFO	Abstract
	SUBJECT AND OBJECTIVES: The main question of this research is, "what is the status and use of the expedience institute in the media?" The research hypothesis is that expedience is the most important rule governing the media and its activities. Therefore, this article is organized to explain the concept of religious jurisprudential expedience in the media and to study the motivations and introduce the expedience determining reference in the media. *METHOD AND FINDING*: Used the documentary method to investigate hypothesis. The findings of this research are that the element of expedience in the media determines the propagation of news and information. It was also found that maintaining the country's livelihood and political system, justice and security are among the most important incentives, which are the most important materials that should govern media activities in order not to harm one of them. *CONCLUSION*: In the present day, the media is one of the most important and influential means of social communication from the viewpoint of Shi'a religious jurisprudence. On the other hand, one of the sciences that can set norms for the media considering its universality is the science of "Religious jurisprudence". Among the religious jurisprudential propositions, the "expedience" rule can have the most impact on setting the norm for the media.

* **Corresponding Author:**
Email:
asiahat@gmail.com
ORCID: *0000-0003-0741-9042*

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8	3	(Iran)

Introduction

In the present day the media is one of the most important and influential means of social communication from the viewpoint of Shi'a religious jurisprudence, every phenomenon has a Sharia law and therefore the media also falls under the jurisprudential framework and the rulings should be examined from the perspective of religious jurisprudence one of the rules that govern media activity is the religious jurisprudential expedience rule. *(Akbari, 2013)*

Although media workers are generally expedient; butit should be examined that what is the meaning and place of religious jurisprudential expedience in media affairs, and who or what entity can be the expedience determining reference in media affairs?

This research is organized to explain the concept of religious jurisprudential expedience in the media and to study the motivations and introduce the expedience determining reference in the media.

The Concept of Expedience

There is no single theory of "general expedience" among scholars, and different approaches can be considered in this regard.Each of these approaches have defined the public expedience based on a particular criterion and each consider the idea can be resulted in different ways.In general, the types of general expedience theories can be grouped into four categories:

- *Realism*: Realistic theories of public expedience portray them as doing nothing more than compromising the expediencies of individuals. This view does not view the public expedience as a matter of discretion and independence; but rather as

the concession of the expediencies of the individual over a minimum and does not consider the public expedience as anything beyond this. Realists tend to be skeptical of any general expedience without the existence of partial expedience as well.

- *Perfectionism*: In this view, goodness is perceived as beautiful and valuable in its own right, and the general expedience must be accepted since it is based on what is good and ultimately aims to reach beauty. This view is normative and idealistic.

- *Utilitarian*: According to this view, the public expedience is the algebraic set of individual private expediencies, and it is an expedient policy that can best benefit the most people and serve the most private expediencies, so the utilitarian's interpretation of personal benefit is freedom in a variety of areas, including freedom of the media and news.

- *Consequentialism*: This approach considers the criterion of public expedience as the judgment of the consequences of a policy. The consequences of this policy most not only be considered for a certain group but its effects on personal expediencies must also be considered. In this view, public expedience is an act or a choice that is made based on the expedience of the time and the consequences that will follow. These consequences are of expedience for both personal and collective freedom and expediencies. *(Moeini Alamdari, 1999: 160)*

Talking about public expedience based on the outcome of

policies on the one hand gives us a realistic understanding and deters us from abstraction and disregard for social realities; and on the other hand, considering the consequences of the actions has always been crucial to the issue of freedom, which in our discussion is freedom of the media, news and information.

Therefore, on the basis of a few general principles, one can come to a comprehensive theory of "public expedience" that respects public expediencies and individual freedoms.

Such theory must:

- Consider the expedience that is above the private expedience of individuals, while accepting that this public expedience does not negate personal or private expediencies.
- It does not diminish policy theory by talking about private expediencies

and the competition that exists; but by emphasizing the importance of reinforcing social attachments.

- This theory lays the groundwork for the responsibility of individuals and is ethical in this respect. According to this view, a sense of responsibility about others forces one to step out of the fence of minor expediencies and to encourage well-being in the city.
- This theory makes it possible to achieve rational adaptation. This theory not only paints a picture of social cohesion and favorable public order; but also, by rejecting fear, lays the groundwork for voluntary participation by individuals to gain political values.
- This theory should be able to achieve a balanced

mix of civil virtue plus individual freedom. It must therefore be able to replace its political culture. A culture where there is no conflict between one's social duties and one's freedoms.

- Ultimately, such a theory of public expedience should be based on the consequences of an action and leave the decision making for when the time and conditions are expedient. *(Alidoust, 2011)*

With these considerations in mind, one can come up with a theory of public expedience that while considering public and collective expediencies it also considers individual expediencies and freedoms.

After identifying the concept of "public expedience" it is worthwhile to consider the expedience motives that occur in information and media work.

Expedience Motivation in Media

Some of the most important motivations for expedience in the media, which usually leads to censorship and not expressing all the news and content, are:

A. Protecting the Government

One of the important motives of expedience is to maintain the government. The term is generally used in religious jurisprudence in three meanings, which in here it refers to the preservation of the state.

Imam Khomeini says about preserving the state of the Islamic Republic of Iran:

> *"If god doesn't forbid and a defeat happens upon the nation, Islam will be destroyed".* *(Imam Khomeini, 2000, Vol. 22: 211)*

And elsewhere he says to the workers of the media:

"All those who serve in the country must keep in mind that they should preserve the honor of Islam, which the Islamic Republic is the primary flagbearer of". (Imam Khomeini, 2000, Vol. 16: 414)

In these sentences, the preservation of the Islamic Republic is the embodiment of preserving Islam and its equivalent. It is also stated in several tales that the Imams are committed to maintaining the Muslim system and dealing with the opposition as a matter of disruption occurs to the Muslim order.

Imam Ali states in one of his statements:

"They are inclined to be dissatisfied with my government and I wait as long as I am not afraid of your social unity, what if they will follow this loose vote to disrupt the Muslim system". (Nahj al-Balagha, Sermon. 169)

In this sermon imam Ali sees the boundary of tolerance of opposition as it being the disruption of the unity of the state and which in turn indicates everyone's duty to maintain the state.

Grand religious jurists have also come to believe in the dignity of the state to stop disruptions by relying on various arguments, and the "Saheb Jawahir" considers it necessary to preserve the state. *(Ref: Najafi, 2013, Vol. 21: 395)*

Therefore, in the media and information, any news that contradicts the preservation of the Islamic government is forbidden, and preventing its propagation is an important necessity. That is why journalists and news outlets must always

keep in mind that if news causes systemic disruption - including political, social, cultural and economic- it should not be published. *(Rahjan, 2013)*

B. Justice

One of the main principles of Islam is the issue of justice, and executing justice has been one of the goals of the prophets.

The Holy Quran says:

"We sent aforetime our messengers with Clear Signs and sent down with them the Book and the Balance (of Right and Wrong), that men may stand forth in justice; And We sent down Iron, in which is (material for) mighty war, as well as many benefits for mankind, that Allah may test who it is that will help, Unseen, Him and His messengers: For Allah is Full of Strength, Exalted in Might (and able to enforce His Will)". (Quran, 57: 25)

The issue of justice has various implications that relate to our discussion of how justice in the media relates to expedience in the media. That is, on the one hand, the principle of media justice has requirements and on the other hand, expediency in the media has its own requirements. Based on religious scriptures justice is above expedience. *(Ref: Nahj Al-Balagha, Sermon. 15)*

Therefore, if media justice requires action, even though it is against expedience and expedience, it must be done because excluding justice is itself against expedience, and abandoning the original expedience and expedience fortifies a greater expedience and unless

saidexpedienceis so important that it is ok to abandon justice, it would be preferable to act on expedience here.

Media justice, for example, requires that a person be given the opportunity to defend himself/herself if he or she is unfairly accused by a person in the same media and be allowed to defend himself / herself in the same media.

But if what the person or legal personality is talking about conflicts with the expediences of the government, and if the media executives know that if given the opportunity, instead of defending themselves, they would endanger the expediences of the government, then they should ignore this justice.

Of course, this is no longer the case with media justice. It should be noted, however, that party and factional expedience should not be interfered with, and it is only the expedience of the Muslim system -political, economic, cultural and social- that should and should be considered at all times.

C. Security

Although the title of security also comes under the heading of maintaining the government, it should be considered separately because of its importance.

"Security" is one of the most important divine blessings and one of the most pressing needs of mankind and society. The rulers of different governments have recognized this as one of the most essential elements of the survival of governments and an important factor in public satisfaction and are trying to establish public security in their society.

Although the methods of establishing security vary according to the structure and the noetic foundations of governments, its principle is an inevitable necessity.

Therefore, it can be said that no school of law can be indifferent to the question of security, otherwise it is indifferent to its cause and its existential philosophy and cannot stand.

Islam, as a comprehensive legal system that responds to human needs at all times and places, is no exception, and therefore has been emphasized in many tales and sermons on the necessity and importance of "social security".

In the Holy Quran one of the fruits of faith in God is the matter of "security". *(Ref: Quran, 106: 3-4)*

Imam Ali also says:

> *"God! You know that what I am doing is not a struggle for power or for the worthless goods of the world; but for the restoration of religious values and reform of the country so that your oppressed servants can be safeguarded and the remaining rulings of the religion will be established".*

Accordingly, the media and the media should place social security as one of the most important principles in their activities and actions as a divine necessity for stopping the propagation of any news, report or material that puts the social security of Muslims at risk.

On the other hand, in order to promote social security, audiovisual media need to inform and raise awareness of issues that endanger their security.

D. Expedience Determining Reference in Media

One of the most important issues in applying media expedience is determining the expedience reference in the media. Since the propagation of news and media activities has diverse cultural, political, social

and economic dimensions, it is therefore essential to have a working group of experts in the aforementioned areas with the supervision of a religious jurisprudent who knows the media well, to form and propagate news and other media activities under this Working Group.

This suggestion may be criticized by some experts as saying that news releases in today's world are happening in an "instant", so setting such a working group to examine the material and corruption of the news releases takes a lot of time. It fundamentally disadvantages a media having such a workgroup compared to other media and therefore a non-operational solution.

In response to these critics, news and media activities should be divided into two categories:
- News and ordinary content
- News and special content

Ordinary news and content about the day-to-day activities of institutions, agencies, and other government entities or private companies does not require any discussion or expedience to be evaluated; Rather, it is about news and information that goes beyond a mere activity and has major consequences. It is in these cases that the need for consideration is raised in the proposed committee.

It should be noted that the proposed committee should always be present in the media and constantly monitor and evaluate issues.

Conclusion
The expedience rule is one of those rules that journalists and news agencies must use as a basis in the various dimensions and stages of gathering news to propagate it; because in some cases it is of expedience

to ignore a news release or to prioritize it because of its prominence over other news, the jurisprudential rule of expedience will have a wide application in the news and media.

You can control the free flow of information, measure the content and corruption of the news, and then publish it. It was also found that maintaining the country's livelihood and political system, justice and security are among the most important incentives, which are the most important materials that should govern media activities in order not to harm one of them.

Expedience determining reference in media According to the proposal of this research, is a working group of experts from different cultural, economic, political and social fields, including a religious jurisprudent that is aware ofthe media issues, who are constantly present in the media, and monitor the propagation of important news and other activities of high importance and finalize them.

The incorporation of a religious jurisprudent into the Proposed Working Group is because that the application of the jurisprudence principle of "expedience" is in fact a jurisprudential operation and a religious inference that is only within the jurisdiction of the mujtahid.

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AUTHOR BIOSKETCHES

Siahat Esfandiari, Abedin. PhD Stuent in Department of Jurisprudence and the Fundaments of the Islamic Law, Faculty of Law, Theology and Islamic Maaref, Islamic Azad University, Najafabad, Iran.

✓ **Email:** *asiahat@gmail.com*
✓ **ORCID:** *0000-0003-0741-9042*

Heidari, Mohammad Ali. Assistant Professor in Department of Jurisprudence and the Fundaments of the Islamic Law, Faculty of Law, Theology and Islamic Maaref, Islamic Azad University, Najafabad, Iran.

✓ **Email:** *ma1.heidari@yahoo.com*
✓ **ORCID:** *0000-0002-0352-4606*

Tavakoli, Ahmad Reza. Assistant Professor in Department of Jurisprudence and the Fundaments of the Islamic Law, Faculty of Law, Theology and Islamic Maaref, Islamic Azad University, Najafabad, Iran.

✓ **Email:** *a_tavakoli@phu.iaun.ac.ir*
✓ **ORCI:** *0000-0001-6353-3910*

ORIGINAL RESEARCH PAPER

The Philosophy of the Great Occultation of Imam Mahdi and Anticipation Issue (Entezar Faraj)

Amina Hamade[1]*, Kadhim Albunasir[2]

1. * *BA of English Literature, Department of English Language and Literature, Faculty of Letters and Human Sciences, Lebanese University, Beirut, Lebanon,* (*Corresponding Author*)

2. *MA of Applied Linguistics, Department of Linguistics, Faculty of Arts, Languages and STEM Education, University of Melbourne, Melbourne, Australia,* *Kadnasiri@gmail.com*

ARTICLE INFO	Abstract
	SUBJECT AND OBJECTIVES: There is no doubt that the subject of Imam Mahdi is a topic agreed upon by Muslims, and many religions and the promised Mahdi is the son of the Prophet Mohammad. A few days before the death of the fourth ambassador, Ali bin Mohammad al-Samri, Imam Mahdi sent a message to his ambassador saying: "In the name of God, the Most Merciful, the Most Merciful, O Ali bin Mohammad al-Samari, the greatest of God; And between six days, gather your command and do not recommend anyone to take your place after your death, for complete occultation has occurred, and there is no reappearance except after the permission of Allah, the Exalted, mentioning him, and that is after a long period, hardness of hearts, and the earth being filled with oppression". *METHOD AND FINDING*: This article, has been done with a historical approach and review of documents and narrative sources and try to use the sources with high accuracy. *CONCLUSION*: we will address the subject of the philosophy of the great Occultation of Imam Mahdi and we will talk in it about the philosophy of occultation and its benefits in brief, relying on the book "Imam Mahdi and the Promised Day of Khalil Rzq".

* **Corresponding Author:**
Email:
amina_hamade@hotmail.com
ORCID: *0000-0001-8888-2412*

NUMBER OF REFERENCES	NUMBER OF AUTHORS	NATIONALITY OF AUTHORS
15	2	(Lebanon, Australia)

Introduction

Imam Mahdi announced the end of the era of the Minor Occultation and the beginning of the Era of the Great Occultation, in which communication with the Imam is cut off, and its duration is prolonged until the earth is filled with injustice, oppression and corruption.

A few days before the death of the fourth ambassador, Ali bin Mohammad al-Samuri, Imam Mahdi sent a message to his ambassador saying:

> *"In the name of God, the Most Merciful, the Most Merciful, O Ali bin Mohammad al-Samari, the greatest of God, and between six days, gather your command and do not recommend anyone to take your place after your death, for complete occultation has occurred, and there is no reappearance except after the permission of Allah, the Exalted, mentioning him, and that is after a long period, hardness of hearts, and the earth being filled with oppression".* *(Tusi, 2012: 395)*

In our research, we will address the subject of the philosophy of the great occultation of Imam Mahdi, and we will talk in it about the wisdom of occultation and its benefits briefly briefly, and what is our assignment during the great era of occultation. *(Ref: Rzq, 2008)*

Philosophy, Causes and Benefits of the Great Occultation

Through the hadiths of the Ahl al-Bayt, we can find out the reasons and benefits of the great occultation, and we mention the following narrations:

It was narrated on the authority of Imam Mahdi: As for the reason for what happened from occultation, then God says:

"O you who believe, do not ask about things that appear to you that would cause you distress, for there was not one of my fathers who did not have a pledge of allegiance to the tyrant of his time, and I will come out When I go out, and there is no pledge of allegiance to one of the tyrants in my neck, and as for the way of benefiting from me during my occultation, it is like benefiting from the sun when it is hidden from the clouds, and I am safe for the people of the earth as the stars are safety for the people of heaven.

So close the doors of asking about what does not concern you, and do not burden yourself with the height of what you have sufficed and pray more By hastening the relief, for that is your relief, and peace be upon you, O Ishaq bin Yaqub, and upon those who follow guidance". (Majlisi, 2006, Vol. 52: 91)

In another narration on the authority of Imam Sadiq, he says:

"The owner of this matter has a disappointment in which every invalidator will be suspicious".

I said to him: Why did I make your ransom? He said:

"For a matter that we were not authorized to reveal to you".

I said: What is the point of wisdom in his occultation? He said:

> *"The face of wisdom in the absence of those who preceded them from the arguments of God Almighty mentioning him, that the face of wisdom in that does not reveal until after his appearance, just as the face of wisdom does not reveal what Al-Khidr, came to him from breaching the ship, killing the boy, and erecting the wall for Moses, except at the time of their separation. Al-Fadl, that this matter is from the command of God, and a secret from the secret of God, and hidden from the unseen of God, and when we know that he is the Almighty and Wise, we believe that all his actions are wisdom, even if its face is not revealed to us". (Majlisi, 2006, Vol. 52: 91)*

And in a narration on the authority of Zurara on the authority of Imam Baqir, that he said:

> *"The Qa'im had a occultation before his appearance".*

I said, Why? He said: "He is afraid" and he gestured with his hand to his stomach. Zurara said: It means killing. *(Saduq, 2011, Part. 2 and 9-10: 480-481)*

And in another narration on the authority of Zurara, on the authority of Imam Sadiq, that he said:

> *"The one who rises will have an absence before his resurrection".*

I said why?

> *"He said he fears for himself from slaughter". (Saduq, 2011, Part. 2 and 9-10: 480-481)*

And on the authority of Imam Sadiq, that he said:

> *"The Qa'im will be sent with no pledge of allegiance to anyone on his neck". (Saduq, 2011, Part. 2 and 9-10: 480-481)*

We can deduce from these narrations several reasons and reasons for the absence of Imam Mahdi, namely:

- The occultation of Imam Mahdi is one of the divine secrets and one of the divine unseen, so we have to believe in it and believe in it based on our belief in God Almighty and His wisdom without asking about it because it is an act of God Almighty and His actions are all wisdom, even if its face is not revealed to us.

- Occultation is not specific to Imam Mahdi alone; but other occultation happened with some of the previous prophets.

- Fear for the imam when he appears from the slaughter, and the killing of the large number of enemies.

- One of the reasons for this occultation is that the imam becomes a liberator who does not carry a pledge of allegiance to an unjust and oppressive ruler.

- Among the reasons that are considered important for Imam Mahdi for his great occultation, is to give the opportunity and time to reach the truth to all people, so

that the deposits of God will come out from the loins of people, where it is possible that people will be converted to the path of faith and Islam after they were on the path of unbelief and error, so we see that the Commander of the Faithful was not killed a person with a believing offspring in his heart, until he is sure that the person who kills him is not in the trust of God.

Likewise, the promised Imam Mahdi will be absent until this factor becomes available, considering that his appearance is directly associated with the immediate start of the Imam's major reform mission.

We can also deduce from Islamic sources and from the events that accompanied the birth of the Imam, his concealment, and his absence, several benefits, including:

- The major occultation aims to test people, test them, and deliver them, as the occultation of some prophets was a test and a test for previous nations, and the human condition becomes exposed in relation to himself.

  Knowledge or faith, in terms of action, this is through what happens during the time of occultation of adversity and tribulation, so that perseverance in religion is one of the difficult things; but in terms of knowledge and faith, this is through faith in the unseen, which is only through those who have strong faith and

knowledge People are tested in faith, submission and ratification.

- One of the important matters is that God Almighty rewards and disciplines a nation by absenting its imam if it does not fulfill its duty towards the Messenger and the imam by carrying out divine commands and prohibitions; but rather turns to disobedience, transgression of limits and harming the prophets by all means. To righteousness and righteousness and realize the importance of the presence of the Prophet and the Imam among its manifestations, and in Islamic history what testifies to us that the Ahl al-Bayt, have been subjected to the most severe harm and torment such as captivity, imprisonment, killing, displacement and exile, and the nation's failure to perform their duty towards them, and the Imam Mahdi, knew about these matters, That it will be more severe and more severe for him; Because he will come out with the sword, so he has withdrawn and disappeared from this nation; from Imam Baqir, that he said:

  > *"If God hates us to be neighbors of a people, we will be removed from their backs".*

- People have different degrees and willingness to be assigned to one another, and it was mentioned in the companions of Imam Mahdi, that they are scholars, nobles,

judges, rulers, and worshipers by night, and lions by day. Some of his appearances in the revival and renewal of religion, spreading knowledge and confronting sinners require higher minds, greater preparations, pure souls, and hearts more fearful of God.

Many schools emerged in the era of the great occultation that claimed to present life, social and economic systems to secure human happiness, and the length of the absence of Imam Mahdi, helps prove the inability of the schools that claimed and claim human perfection, as we see in our time and our present age, which is full of corruption, injustice and murder as a result of corruption.

Governments and ruling regimes that claim human perfection, and before the appearance of Imam Mahdi, mankind is agitated until God brings his guardian to fill the earth with equity and justice after it has been filled with injustice and oppression.

The Costs of the Era of the Great Occultation

The honorable hadiths were concerned with the costs of the era of occultation by virtue of the practical dimensions that it includes in relation to the movement of man in this period distinguished by many temptations and difficulties in confronting them resulting from the apparent lack of presence of the Imam and the inability to return to him easily.

In this context, we briefly mention the most prominent costs in accordance with what was specified by the honorable hadiths while talking about the most important of them, which involves the embodiment of other costs; namely the duty to wait for the appearance of the Imam.

- Consolidating knowledge of the Imam of the age his absence and the inevitability of his appearance and that he is alive watching things and familiar with human actions and their conditions and awaits the necessary conditions for his appearance, and establishing this knowledge on the basis of authentic textual evidence and sound mental proofs.

The importance of this duty is clear in light of the apparent absence of the Imam in the era of occultation and the resulting doubts, and this knowledge has a remarkable effect in pushing the Muslim person towards constructive reform work on the individual and social levels.

The imam of his time who is pleased with what he sees from the believers of progress and hurt him, i.e. retreat from reform work.

There are honorable hadiths that reported the absence of the Mahdi before it occurred with explicit references to this duty. For example, Kulayni in "Al-Kafi" on the authority of Zurara that Imam Sadiq, said:

> *"The Qa'im will be occult. He is the awaited one and he is the one whose birth people doubt".*

Zurara said: May I be sacrificed for you if you realize that time, what should I do?

He said:

> *"O Zurara, when did you realize*

that time, then supplicate with this supplication: Oh God, make yourself known to me, for if you do not know yourself, I will not know your Prophet. Your argument, and if you do not know me, your argument has strayed from my religion".

- Among the other important duties that the honorable hadiths confirmed for the believers of the era of occultation is the consolidation of the emotional connection with the awaited Mahdi, the practical interaction with and defense of his lofty goals, and the deep emotional feeling of his leadership. His appearance, curbing his enemies, giving charity on his behalf, persevering in his visits, and other things mentioned by the noble hadiths. *(Ref: Mousavi Isfahani, 2009)*

- Reviving the matter of the Ahl al-Bayt, which is represented in what that means by working with the pure Islamic that they defended, spreading their ideas, publicizing their oppression and their loyalty, disavowing their enemies, acting on their commandments and the foregoing teachings, and rejecting the return to the tyrant and his governments and returning to the just jurists who made them an argument against People in the time of occultation and seeking God's help in all of this, as stated in the text:

"And if you become one day when you do not see any of them (The Imams), then seek help from God Almighty and look at the Sunnah that you were upon and follow it and love whom you used to love and hate whomever you hated, how quickly will relief come to you". *(Saduq, 2011, Part. 8: 328; Majlisi, 2006, Vol. 52: 136)*

- Strengthening the faith entity and advising each other with the pure Islamic right, and advising one another on pouring out, which is one of the costs that are confirmed in the era of absence due to the difficulties

that it includes, and steadfastness on the approach of the Ahl al-Bayt:

"There will come a time for people when their Imam will be absent from them". (Saduq, 2011, Part. 15: 330; Majlisi, 2006, Vol. 52: 145)

These are the most prominent costs related to the era of occultation, and there are costs related to some accidents that occur during it or some signs of appearance, or to be careful when some signs appear close to the time of appearance.

The Way to Benefit from the Imam in the Major Occultation
Although the Imam has a long major occultation that has its causes; but it is necessary to point out an important point

that was mentioned in the hadiths of the Ahl al-Bayt, which is that we can benefit from the Imam from his occultation.

In the hadith on the authority of Jabir bin Abdullah Ansari that he asked the Prophet: Do the Shiites benefit from the Qa'im, in his occultation? He said:

> *"Yes, I swear by the one who sent me with prophecy, they benefit from him, and they are illuminated by the light of his guardianship in his absence, as people benefit from the sun, even if its gloominess the clouds".* *(Saduq, 2011, Part. 1: 253)*

And in another hadith on the authority of Imam Sadiq, that he said:

> *"Since God created Adam, the earth has not been devoid of God's argument in it, whether it is apparent, well-known or hidden, and it is not devoid until the Hour is established of God's argument in it, and if it were not for that, God would not be worshiped".* *(Juwayni al-Shafi'i, 1978, Vol. 1: 46)*

It was mentioned in the signature issued by Imam Mahdi to Ishaq bin Yaqoub:

> *"As for the way of benefiting from me during my occultation, it is like benefiting from the sun when the clouds are hidden from view".* *(Tusi, 2012: 177)*

We understand from these three hadiths that despite the long absence of the Imam in which corruption and injustice prevail, the earth is not without an Imam who spreads benefit to his followers as the sun

spreads its rays from behind the clouds.

On the other hand, we are certain that the Imam is not devoid of the earth; Because the earth is not devoid of proof.

God Almighty said in the Holy Quran:

> *"One day We shall call together all human beings with their (respective) Imams: those who are given their record in their right hand will read it (with pleasure), and they will not be dealt with unjustly in the least; But those who were blind in this world, will be blind in the hereafter, and most astray from the Path".* *(Quran, 17: 71-72)*

This text is clear that all people of the time, "All People", have an Imam whom they will call upon on the Day of Resurrection, and he will be invoked against them or as a witness against them on the Day of Judgment.

A narration on the authority of Imam Ridha, that he said:

> *"We are God's proofs in His creation, through us God holds the heavens and the earth lest they pass away and through us rain descends and spreads mercy; As the sea waves with its people".* *(Saduq, 2011, Part. 1 : 202)*

It is understood from this narration that the Imams, and the Imam Mahdi are the proofs of God, and it is not possible for the earth to be devoid of them even if one of them had an absence from his Shiites; Because if the Imam was completely absent, he would not have returned to the earth safe and the land would be tainted with its people.

Therefore, the importance of Imam Mahdi is like a bright star that resembles a flaming mass, which sends its beneficial rays that are beneficial to the earth and interact in humans, animals, plants, air, water, soil and inanimate objects.

The imam who came with the narrations that he is like the sun from behind the clouds is the one with whose presence people have enjoyment and order their lives. *(Qazwini, 2009: 205-206)*

After this presentation, we move on to talking about the duty to wait, which represents the most important costs, and working with it includes most of the previous costs, and we address it within the following paragraphs.

The Importance of Waiting

The honorable hadiths emphasize the importance of waiting for (Faraj) with its general title, and this applies to Muslims waiting for the appearance of the Imam Mahdi, and the waiting of other peoples and religions for the Savior, who is one of the sons of those peoples. The same applies to the Shiites, in particular, waiting for the appearance of Imam Mahdi.

The imams of Ahl al-Bayt, peace and blessings of God be upon them, described waiting as the best worship for the believer, as it came in the hadith of Imam Ali:

> *"Waiting is one of the best acts of worship if it is with the intention of worshiping God, and not a desire for anything from the wreckage of the world".* *(Barqi, 1992, Part. 1: 291; Majlisi, 2006, Vol. 52: 131)*

Imam Sadiq said:

"Blessed are the Shiites of the Qai'm who await his appearance in his absence and obey him when he appears. These are the friends of God who do not fear nor grieve". (Saduq, 2011, Part. 1: 357; Majlisi, 2006, Vol. 52: 150)

Therefore, waiting for relief is "the greatest consolation", as Imam Sadiq says, and the person who is waiting is from the group of God's friends.

Imam Jawad said:

"The occultation has multiplied and prolonged, so the believers are waiting for its appearance and the skeptics deny it".

Since waiting enhances faith and devotion to God Almighty and trust in His wisdom and good care for His servants, it is thus a sign of good faith in God, so it is not surprising that the honorable hadiths describe it as: "The most beloved of deeds to God". *(Saduq, 2011, Part. 1: 378; Khazzaz al-Qummi, 1980: 279)*

Therefore, it is "The best job for My nation". *(Saduq, 2011, Part. 1: 616; Ibid, 1983, Part. 2: 610-616; Ibn Shu'ba Harrani, 1973: 10-106)*

As the Prophet of God says.

"Waiting proves a person's connection to his noble Lord, and his practical belief that God Almighty is in control of his affairs, and that he is capable of everything, and directs the affairs of his creatures with his wisdom and mercy over them".

Whoever was one of the companions of the existing imam, let him wait. Likewise, he will gain the reward of this jihadist companionship. His is what Imam Sadiq says:

"Whoever among you dies in this matter while waiting for him is like the one who was in the camp of the Qai'm". *(Barqi, 1992, Part. 1: 173; Saduq, 2011, Part. 1: 644)*

And he won the reward of the martyr, as Imam Ali says:

"He who follows our command will be with us tomorrow in Jerusalem barn. Whoever waits for our command is like one who sheds his blood for the sake of God." (Saduq, 1983, Part. 10: 625; Majlisi, 2006, Vol. 52: 123; Ibn Shu'ba Harrani, 1973: 115)

Rather, he enjoys the highest ranks of martyrs.

It is understood from these hadiths that the varying levels of effects reveal the difference in the work of the believer with the requirements of real waiting.

Reality of Waiting

Waiting means:

waiting for the establishment of the dominant state of the Mahdi and the extension of the sultanate of the family of Prophet Mohammad over the entire earth, and filling the earth with justice and equity, and the victory of the righteous religion over all religions, as God Almighty said to His Noble Messenger and promised that, rather it was called by all the prophets.

The day will come in this way when no one but God will be worshiped. (Exalted be He), and nothing of the religion was left hidden behind the veil for fear of anyone. *(Nouri, 2007, Part. 2: 443)*

Waiting includes a heart condition established by the fixed ideological principles of the inevitability of the appearance of the Promised Mahdi and the realization of the goals and messages of the prophets and the hopes and aspirations of mankind at his hands; And the consolidation of true knowledge through the doctrinal evidence of the existence of Imam Mahdi, his absence and his inevitable appearance.

Accordingly, it becomes clear that waiting is not true unless it includes three elements: doctrinal, psychological, and behavioral. Without that waiting, it has no real meaning for the believers except the arbitrariness based on what the Children of Israel said to Moses:

"O Moses! While they remain there, never shall we be able to enter, to the end of time. Go thou, and thy Lord, and fight ye two, while we sit here (and watch)". (Quran. 5: 24)

The result is that we cannot wish humanity well without any positive action for it.

That is why we notice in the honorable hadiths that talk about the subject of waiting, and their emphasis on the knowledge of Imam Mahdi and his role, and the consolidation of the continuous attachment to him in his occultation as a man, and the talk about positive waiting, the practical commitment to loyalty and adherence to the complete Sharia and preparing the believer himself to be a supporter of Imam Mahdi and possessing all the jihadi, ideological and moral qualities necessary to contribute to the completion of his major reform mission, otherwise it will not be a real waiting.

Islamic narrations confirm that the appearance of Imam Mahdi is linked to the sweat and fatigue of the believers, and it brings them to the top of what they hope for, each according to his actions and intentions.

So it became clear that the required legal waiting is a set of conditions without which it cannot be fulfilled, such as the most important thing that the believer bears in the age of occultation. The honorable hadiths spoke about it and Imam Sajjad, compiled them, when he said in his talk on the subject of the Mahdi:

> *"The people of the time of his occultation, those who claim his Imamate, those who wait for his reappearance are the best of all people of all time; Because God Almighty gave them intellects, understanding and knowledge what became of occultation for them the status of witnessing, and made them at that time the status of fighters in the hands of the Prophet of God, those who are truly sincere and ours are truthful, and the callers to the religion of God are secretly and openly". (Saduq, 2011, Part. 1: 319-320; Tabrisi, 2017: 49-50)*

In light of the foregoing, we can mention points that include an explanation of the practical method that the believer must produce to be a true waiter:

- Consolidating her knowledge of the Imam Mahdi, her belief in his Imamate, the exercise of her duties in his absence, knowledge of the nature of his historical role, its dimensions, his duties,

the role of the believers towards him, and the consolidation of their relationship with him.

- Consolidating sincerity in carrying out the various requirements of waiting, purifying it from all impurities and material and psychological purposes, making it purely for God, and striving for His approval. Therefore, waiting is the "best worship": This pure intention provides a condition in the duty of waiting. *(Ref: Mousavi Isfahani, 2009)*

- Educating the soul and preparing it fully for the support of the Imam through sincere adherence to the teachings of the imams, so that the believer is a true follower of the Imam Mahdi; And sincere in fulfilling the personal divine and jihadist conditions that are able to support the Imam in achieving his divine purposes, and this is a prelude to his appearance on a personal level.

- Move to pave the way for the emergence of the Mahdi on the social level by calling people to the true religion of God, raising the supporters of the Imam, and calling for his great revolution. The movement of those waiting to prepare for the reappearance and despite all the difficulties, if the conditions were favorable, they called to the religion of God openly, otherwise their movement was secret, without justifying themselves the failure in this primary duty under the pretext of difficult circumstances.

In light of the foregoing, it becomes clear that the real waiting includes a continuous building movement and preparation for the emergence of the expected savior at the individual and social levels, regardless of the difficulties and sacrifices.

Peace be upon his absence and his appearance, and prayers and peace be upon the one who sincerely understands his appearance and drinks from the cup of his gift and knowledge.

In addition to the obligation to wait for the Imam Mahdi in his occultation, there is also the duty to anticipate the appearance of the Imam at all times based on the incoming Sharia texts.

The martyr Syed Mohammad Sadr says:

> *"The news that indicates the assignment during the era of occultation itself indicates the necessity of waiting, and the expectation of appearing at all times".*

Ayatollah Mousavi Isfahani, after citing a group of hadiths indicating the necessity of immediate waiting:

> *The intention of anticipating the morning and evening relief is to wait for the promised relief at all times. This happy thing can happen, and there is no doubt that this can happen in All the months and years are in the order of the mastermind. We must wait for him secretly and openly.* *(Ref: Mousavi Isfahani, 2009)*

It is necessary to complete the research on the subject of the obligation of waiting as one of the most important duties of Muslims in the era of occultation, to indicate the sanctity of despair of reappearance, a principle that is based on a general basis on the Quranic

evidence and that it is one of the evidences of the necessity of waiting. *(The al-Abbas's Holy Shrine, Part. 3: 185-196)*

Conclusion

It is clear and certain that Imam Mahdi is the last of the guardians of the Prophet Mohammad, and his family, and one of the most incumbent duties on the nation is observing its mandate to the last guardians.

What has become clear to us in this research is that the great long-term occultation began since the death of the fourth ambassador of the Imam, and ends with the appearance of the Promised one in which the light of the Imam Mahdi will shine, and mankind is happy to meet him to bring it out of darkness into the light and save it from injustice and oppression and justice and safety prevail among people; and it became clear to us that from the rule of major occultation:

That it is one of the divine secrets, protecting the imam from killing and slaughtering, and that there is no pledge of allegiance to any person on the imam's neck.

Among its benefits is that it aims to discipline the nation, educate and perfect souls, and prove the inadequacy of organizations and rulers who claim social justice; but justice, security, and social and human safety will be obtained by the hand of the Promised Imam, another in front of a pure dynasty.

One of the most important issues that we must point out is that the land is not free of disputes. If the imam was not present on the face of the earth, the land would be polluted by its people. To prepare the ground and build the foundations for his government, educating ourselves fully to support him when he appears.

The thing that we can ask in this context is to make our research focus on the issue of hastening the Imam's reappearance so that we reduce the length of the Imam's occultation, hasten the achievement of the goals of the occultation, and approach the brightness of the Imam's sun.

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AUTHOR BIOSKETCHES

Hamade, Amina. BA of English Literature, Department of English Language and Literature, Faculty of Letters and Human Sciences, Lebanese University, Beirut, Lebanon.

✓ **Email:** *amina_hamade@hotmail.com*
✓ **ORCID:** *0000-0001-8888-2412*

Albunasir, Kadhim. MA of Applied Linguistics, Department of Linguistics, Faculty of Arts, Languages and STEM Education, University of Melbourne, Melbourne, Australia.

✓ **Email:** *Kadnasiri@gmail.com*
✓ **ORCID:** *0000-0003-4453-0372*